

To the right honorable Sir Fraunces VV alsyngham Knight, cheef Secretarie to the
Auenes moste excellente Maicstie, and of her
Highnesse moste honourable privie Coursill. And to the mershipfull Sir Ihon Broket, of Broket Hall, and Sir Henrie
Cocke, Knightes, N. B. Minister of the moorde
of GDD in the Toune of Rivhorne, wie
sheth grace and peace from God
the Father, through Hee
sus Christe.



HE first view of this small booke maie moone you right bonorable Sir, to deme the same of small price if you

mesure (as the common sorte
of men doe) the inwarde ex-

I confesse, at the first did some thing staie me from either the publishing or exhibiting staie me from either the publishing or exhibiting thereof wato any manne: muche lesse durst I presume to present the same wato the sight of any honorable personage. But when I more deepely considered the wishome of godly men in our age, whiche indge not the conscience all together by the coate, nor the booke by the bynding, I then endeuored without castyng any moe doubtes, to make that common to others, whiche sirst I prinately red for mine owne commoditie.

ditie. And truly if there be any thing that first moned me thereto, the ignoraunce together with the vanitie of many of our owne people was one, who beyng vtterly vnskilfull of God and godlines, doe yet apply their myndes to the vaine delightes of this flatteryng worlde, quite forgettyng bothe the iustice of God which daily hangeth over them, and death whiche continually followeth and sodainly Ariketh them, yea, and eternall destruction whiche gapeth wide for theim, and hopeth in the ende to swallow them. It greued me to see what baites are laied for them by the worlde, death, and hell, (as pride of life, and contempt of Gods Worde) of purpose to entangle bothe their soules and bodies. As touching pride of life, I nede not speake much therof it is to manifeste. VV hat man seeth it not? who is he almoste that is not infected with it? what nation is voyde of it? doe not heaven and earth and all creatures grone and grine at it? doe not all good me bewaile it, preachers crie out of it, and God redie to punishe it? yes verely. As for contempt of Gods worde, is it not in moste places founde. Are not the ministers contemned, their preachings difcredited, and their minestery skorned by Papists and Ruffians, and olde cutters, called lufty and tall fellowes

Essie.1.
Mich.3.
Rom.8.

fellowes, who can speare out a matter at a pinche, and blaspheme the facred name of God moste borribly? Are not prophane Comedies and tragedies (moste of them beyng monstrous hes) with greate pompe celebrated, when the holy worde of God the foode of our faules (beyng preached) ought with Mat.4. renerece to be heard?it is certainly true.VV e have right honorable in many places, the tables and tenis in steede of the Testament, the cardes in steede of the Catechisme the boules in steede of the Bible: yea and that more is men thinke they have made a very good change. VVe see some men bestowe their time in writing, some in printyng, and moe men in readyng of vile (t) blasphemous, or at least of prophane and friuolous bookes, suche as are that infamous legend of K. Arthur (whiche with shame enough I heare to bee newly imprinted ) with the horrible attes of those wheremasters, Laucelot du Lake, Tristram de Liones, Gareth of Orkney, Merlin, the lady of the Lake, with the vile and stinking ftory of the Sangreall, of K. Peleus, &c. Some again studie the lives of Huon of Burdeaux, and king 0beron, the king of the Fairies, of Valentine & Or-Jon, 5 the lady Cleremond, with the Iuggler Paccolet and king Trumpert, and the Giant Ferragus and A.ig.

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and the lives of the fower sonnes of Aymon, with the worthie actes of Oliver & Rouland, Guichard and Richard: some are expert in Beuis of Hampto that notable man, with the death of Boniface, Arundel & Trunchifice: some in the court of Venus, some in the lestes of Skoggen the kinges dizzard: some in the subtestites of Howleglas, & Garagantua: some again (and to many ) in the pestilent pollicies of that Mahounde Matchiauile:in the puddle of pleasure, and Forist of bistories, and such like which doe manifestly she we that Gods word is either shamefully neglected, or despitefully condemned. For if any good booke be writte it heth in the printers bands, smally regarded, seldome enquired after: fo that the printer is scarce paied for the paper that goeth to the booke. And this maketh many printers which seketh after gaines, to take inhand rather those thinges that are profitable to the purse (though they bee ridiculous) and so fatisfiemens humors, then to print without profite those bookes that be Gdly: whiche beyng once printed, serue for nothyngels but for waste paper, acceptable to very fewe. It could not therefore but grieve me, to see those enemies of mankind, the world, death, 3 bell, so prevaile by their flatteryng illusions, that they haue

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have drawen after them the moste parte of the people at this daie, yea and sought in time past even in my yongest yeares, to have taken me in those their nettes together for companie. VV berupon, I determined amongeft others to give the one blome more Ephelond and with the sworde of the sprite, the word of God, accordyng to my dutie calling and profession, and to ring the Alarum bell together, with all godly preachers, unto our steepie countrie menne, aduertising them of the approching of our deadly foes long agoe descried by the sermons and writinges of the Martirs. Once before this time I attented by myne owne booke lately published, to abandone the securivis of this our nation: the Lorde graunt that it hath any thing awaked them. But now the second tyme I have caused that Dinine Dactor of the Church, Ibon Caluine, the Lordes migilant watchman, euenin our own tongue to sound the trumpe, if by this meanes either he or I maie give the warnyng before their fall, to esche w these baites of wily Sathan, who knoweth whether the Lord by this meanes will open the eyes of some men to see their owne sinnes, and to be sory for the same? But if thei be never the better but rather the blinder, my coneience is discharged, & these seme lines shalbe vn-Das

To infrat end क्षामान द्वासान

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benceforthe with out excuse before the throne of God: And I feare there will be denounced against.

that maie in the lande of Cathaia at the last daie, then founde.

for them. For in this discourse they might see. The Pirst, the sinnes of Niniueh, and in it their owne.

ring the Alexum bell together, with all g

finnes.

2 Again, the mercy of God in sending Ionas on to the Nimites, beyong baynous offenders, and thereby see that the Lorde is also mercifull conto themselves, that he warneth them of their fall by his preachers.

To what end Sod puntlyeth his childien.

Then the disobedience of Ionas and his punishment, and thereby maie they see a lively image of the fall of Gods children vnto sinne, and Gods instice even vppon his servanntes, and to the ende to reclaime them, and not to condemne them.

Also they might see bore the working of Gods. spirite in Ionas, beying in the bottome of the sea, est his delivery, and thereby might they learne, that God by punishing his servauntes, maketh the more strong, estricts their faith, and when their crye was to him, he delivereth them out of all their troubles.

I And so againe might they see how severely so-

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nas preached unto the Niniuites, (bauyng no comission to entreate of Gods mercy voto them) and yet that kinde of preaching wrought in them repetaunce, beyng the very ende why GOD Sent Ionas vnto them (although Ionas considered it not) and also Godsmercie in pardoning their sinnes. And by this might thei learne, that though god speake angerly vnto vs, yet he never speaketh so, but for our profite, and will surely pardon our iniquities, if we

from the harte repent ps of the same out and more

Lastly thei might see how Ionas being once forgenen, yet eft soone offended more grienously, yea, and murmured against God, and yet God vanquished him with reason, and of his greate mercie forgave hym also that his sinne. And by this might they learne how fraile the children of Cod are, if they be not still governed by Gods spirite, and how mercifull God is vnto those that be his, with many other thinges moste necessary for all men. If they therefore neglect or contemne these thinges, let the knowe that theineglect the very worde of the lord and their saluation, and so purchase to them selves eternall death. The Lorde therefore for his mercie fake, heale their blinde eyes, and helpe their vnbeliefe. Now right honorable if I be asked what mothe summer

ued me to dedicate the fe my labours onto you: 7 must nedes auns were that the sweete and comfortable matter therein conteined, (whereof I knowe your honour wilbe a willyng partaker) & the good liking that you have had alwaies of M. Caluines workes, together with my duetifull remembraunce of your honours frendship to me sometime shewed; would have forced me (if I had been of my felf onwilling humbly to have submitted this worke anto your honorable tuition (beying the Lectures of M. Calvine moste nere his sermons Jopon the prophet Ionas, by me now (at the earnest sute of some of my dere frendes) turned into our English toque. The gift fronfesser but small, but fdesire your honour to accept it in good parte, as the gift of him that remaineth still (not with standyng this ) bound onto you. And as touchyng you, right wor hipfull Knightes and Christian Gentlemen, many causes there be, why you also should be partakers of the so fruiteful fermons or lectures. The one is to the end, that fith the moste parte of you have heard my le-Etures or readyng vpon Iofua, Daniell, Ionas and Malachie, you might also by readyng this booke, call to remembraunce, to your comfortes, some of the thinges whiche then you heard at my mouth.

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Another cause is sthat excellent doctrine of the prophet Ionas not primeete for your callinges; and againe the greate studie which you have to further and promote the glorie of God: And further your manifolds frendships vacome declared at sundry times, as mellin defending the trueth byme niten red; and in fluding to benefite me bothe in your wordes and dedes as also your dairly defires to do me good as well openly to me protested as secretly intended. Famitte nome other causescentung my selfe with these sewe whiche certainely ought to binde any Christian that kny work your and is like case bounds vinto yours am Island spains is of abilities to dedicate his labours note any alone. whiche though I have not doen not set an Figure (waded that you will faccord and to some good nate tures) take the matter well as it was by me ments to this endesthat sithe you are ionned together in this worke with a man of barons when Theo we both you love and honor in the Lord you will also ioygne together with bym in following the gospell, and defendyng the same, at all times when it shall have nede, & also make accout of me to be alwaies readie, when the Lord shall give me occasion, to testifie with all humilitie and reverence of you wor-Shipfall B.y.

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shipfull good willes, onto me she wed, as wel in other of my workes, as in this. Thus therefore Right horable and worshipfull for this time I ende making my praiers unto GOD for you, that as he hath by bis providence caused your names by me his seradunt to bee mentioned in the preface to this one booke, so he will also vouch safe, to linke you all together in perfect frendship the bonde of perfection, and increase his graces in you, maintaine your estates & bliffe your callinges, holde op your houses and aduaunce your feates in this Israelt of God, to the benefite of the Courthe, to the toye of the Quenes moste excellent maiestie, whom God long contine we umongest very to the cerrour of the wisheds and the encoraging of the Godly, Simally to your owne eternall comfortes Amen. From my house in Ridborn this 22 of lanuarie . 1377. 2017 2001 (2014)

to this ender that fithe you are counted together the this works attom equal you work and Proposed the sound of the sound

ingenerogethen Taxterus The golfell,

and desendying the Jame, at all times when it shall half have nede, & also make account of me to be all pases readile, when the Lord shall give me occasion, to to-stiffe with all an ilitie and reterence of your or-

B. if Joipfall

## Maister Ihon Caluine vpon the Prophet Jonas.

Million C Idina

The praier that Maister Calume vsed at the beginning of his Lectures.

The Lorde graunt wato ws to bee occupied in the Misteries of his beauenly yedome, with true increase of Religion wato his glorie, and our edifying. Amen.



2

Dat tyme long exercised the office of a teacher, maie after a sorte bee gathered out of the ruis. Chapiter of the seconde Booke of the Kynges. For certain it is that this was he, whom the holie scripture in that place doeth name: because expressely he is called the some of Amietais. For there it is saved that

lerskoam the some of low enlarged the bounder of the kongpame, from the entrance into Hemath, but the Sea of the
wildernelle, according to the woode of Ionas the servaint of
God, the sounce of Amicrai, whiche was borne in Gerk. It
followeth therfore, that then or a little before, this Ionas Propheriev. And certaine it is, that he was not sent unto the Ninewices onely, but emong the people of Israel also be helde the
rooms of a Prophet or Teacher. And the same thing whiche
I saie, he hymself seemeth to graunt at the beginning of this
Booke, that he was an ordinarie Prophete in Israel, because
he beginneth with a Continuation countaine. Et. And saipng:

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the worde of the Lorde came to Ionas. So allo fortime freaketh the holie Shofte:but I voe not boubt but Ionas fiamifieth that he was called from his accustomed office, and had a newe Prophecie eniopned hpm. viz: that he might benounce buto the Ninewices their destruction even at hande, as hereafter we Mall perceive. Now therefore it is to bee holden, that longs taught emong the Israelits, and this was commaunded hynz by the Lane, that he flould goe downe to the Ninewites. But of this commaundement in due ofder wee Wall fee moze: it is fufficient to hold this that he was not at that onely typic created appophete, when he was appointed a Teacher to the Ni= neuites. But that he was then fent to the Nineuites, when as long tyme he had betto wed his tabour in the fervice of GDD and his Churche. This booke is partly Difforicall, and partly Instructive, or Divascalica. For he veclareth what came to valle buto hom, after that he flevoe from the calling of Bod; and afterward allo that was the effect of ende of this proubecie: and all this is one part. But in the means time he meth what kinde of doctrine he was commaunded to beliver of carie to the Ninemites: In the ende he writetha long of thankel giving. Therfore this latter part conteineth the ooctrine, and is not a finiple narration onely. Izow I come to the mordes.

istit dual aiti erede co t Chapiter.

The text.

And the woorde of the Lorde came to Jonas
the Jonne of Amittal Jalyng: Arife got to
Nineueh to that greate Gitie and crie against
it because the wickednesse of them is come up
before my face or show all hauttouries alreade?

Caluine.

the office of teaching for that he freaketh after that for the after that for the office of teaching for that he freaketh after that force, as if he compiled this brillogie conceiver with his ordinal

rie function. The woode of God began not onely to come to Ionas when he was fent to Nineueb, but when he was an ordinarie Paophete, the Lorde would also transferre his labour to other Mations. But that be was fent unto Nineueb:it minbt be that the Lorde, wearie of the obtinacie of his owne people, would the we an example of godie bocilitie, in a prophane and Incircumcifed Mation, whereby he might make the I raelites the more inexculable. Thei out wardlie gave honor to true Religion: thei boffed that thei were a bolie people. Circumcition was unto them a token and pledate of the conenaunte of God : pet despised thei aff the Prophetes, that teaching with them might be buprofitable. It is therefore probable, that the Prophete was taken awaie from the that the Ninenites with their example might augmente the crime of the people of Is raell, for that in three daies thei were converted buto God, after that long Preached there. But with the Ilraelites and their Gentiles, nothing long tyme be profited, when as yet fufficientlie was his authoritie established, and that buto their profite as we have faied of late. For lonas Prophecied that the kyngbome of Israel as pet thould cotinue: although thei were worthie to periffe, the Lorde pet performed that, whiche he had woken by the mouthe of his feruaunte. Thei ought therefore to have embraced his doctrine, not onely because it was of God, but allo because the Lorde would have it to bee amiable buto them. And I truely doe not doubte, but that the ingratitude of the people by this meanes was increased, seeping that the Nineuites repented at the voice of longs, and that in florte tyme: but the Israelites alwaies continued hardened in their stubbonnesse. And therefore certaine men more subtillie then wifely, voe expounde this place of Marth. 12. This peruerle generation feeketha ligne, and there thall no ligne bee given buto it, but the signe of the Prophet Ionas: thus thei faie, that the Golpell thould bee transported unto the Gentiles, even as Ionas was ledde awaie from his owne Mation, and given a Teacher unto forraine and prophane Matios. And under that

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thei will have to lye hidden, the callying of the Gentiles many peres to come: as if Christe laied, that he would after come to the Gentiles, when he had proued the desperate wickednesse of his elected people. But because Christ plainly applieth the amilitude: It is not our part this wate or that wate to drawe his words. And he restraineth the figure to this one sence, that is:even as lonas, was three daies in the bealie of the Whale: fo must be be three vates in the bowelles of the pearth as if he Mould faie, that in this he will bee like unto lonas, because he halbe a revived Prophete. And this thong faied Jelus aduifeoly, because he perceived both himself to be contemned of the Jewes, and his labour buto them to be buprofitatble. Sepun that at this tyme now you give no eare unto me, neither gett I enrong you any estimation , hereafter will I bee a newe Prophete, that is: after the refurrection, fo then will I benin to speake more effectuously, aswell with the Jewes, as with the Gentiles, even as Ionas converted Ninenob, when he was retourned to life. This is therefore the plain meaning of this place: Therefore was not longs a figure of Chiff, for that he was sente awaie onto the Gentiles, but because after three daies he was reuined, when he was in a maner a deode man. Whatfoever it bee, we fee that lonas is appointed a Teacher to the Ninewites, after that somewhile he had exercised the office of a 1920 phete emon the people of Ilraell. Thei which faie that then was mave a theme of the callying of the Gentiles. pet to come, thei bypng fome thyng plantible, or to bee borne with:but thei feeme not to ble founde reason, for this was an extraozdinarie thong. Therefore not as pet dio God manife? Alie thewe, what thong he would dooe by the commona of Chiffe : Euenas when Naaman the Syrias was convertes buto the faithe, and a fewe others, God then altered nothpuc in the accustomed order. For alwaies there was a specialicallying of the generation of Abraham, and alwaies Religion was thutte up within his auncient boundes: and alwaies this was certaine that God dealte not so with other Mations, as with

2.King.s.

Pfal.147.

withthe Jewes because be reugaled not buto them his tub. gementes. 6DD therefore butill the commput of Christe. would have the adoption of the generation of Abraham continue firme and fure fo that the Jewes might ertell about al other people, and might differ in this free mineledate or vierogative, that thei might bee a people holie and elect. But the Authours contrarie opinion de latesthat the Nivenines were tourned buto the Lorde without Circumcifion; that is frue, but I know not whether their coversion were true and right. of the whiche mention halbe made hereafter: and then of that matter I will, Goo willyng, more at large entreate. But this feemeth rather mobable what the Ninewires were so touched with the rebukes, autotheatninges of the Prophet that humblie thei besought God to avert his indianatio. God then once forgave them: what after came to palle, it evidently appereth not. Truely, it is not likely that all the whole Citie was conuerted buto God. For immediatlie after that Entie was verie hurtfull, afwell to the Ifraelites, as to the Temes, and with continualldestructions, was the Churche of God afflicted by the Ninemies: and feepagit is fo certainly, it wanteth all likes libood of colour of truth that thei truely repented fro the hart. But the full discourse of this matter. I leave to an other place.

Let vs gor for war wow in the terte: Arifa goere Nineneh into that grouse Gine. Nineneh is called accreate Citie. and not burmonthely, whiche was, as prophane writers tellifie in compatte about 400; furlonges, and wee thall fee that longs walked three whole pates through the Arrates of the Citie, where by it followeth that it was a moste spacious Citie : and fo it is agreed byon with all writers. Is rophane witers call it Minay and fair that this name was given it by the founder thereof, because Nomenthe some of Boke builded it. But more truely judged thei, which thinks it to be an Webrue name. Then thoughtinges whiche Herodorus and Diodorus. and the like doe write, afwell of originall of the Citie, as of the whole progrette of the Kingbome, are certainly fained, and those C.1.

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thole fables made with small labour beerefelled, by the tellimonies of the facred Scripture. And pet was this fet footthe
hp the general consent of all men, that Novemb was an and
ple and well referees Citie. Babilon was after bulloed by Semiramis, tuhiche was the wife of Belus: the after the death of
her hour band, would relate that the also vive excell in courage
and industrie, and that the was not of a woman's disposition.

But afacuche as concerneth the buffver of Nineweb, it is certaine that Orice was first builded by Mar. I knowe not whether it were augmented by Winds. I leave this therefore in the plaine feelo, because I will not contende about a boubtfull matter, but certaine it is the fielde beginner of this Citie, by the tellimonie of Moifes was Affair As muche as tontheth the greatnesse of the Citio Although prophane writers hav never fpoken aloog thereof, pot this tellimonie of lonas ourghe to facilie by. But tohen he is communication to artie and gae to Ninemake The Lope giveth now fome hope of profite; even as also effectious fiethe tototion by the hande of his ferunime Name when he ne mailted at home, he prophecied as gain fie Nineueb : but by an other abuth and to another ende. For because the people then were miletably affliced, and faw the Empire of Monarchie to florithein Vaffiria, thei micht have bispaired, had specuortion comforted. Waem therefore themeth that too will bet Junge against the Name and although for a come he poe nouriffe them and conflicte them: per the hourible bengeauwe of the whiche he preached, he declared to bee even reaviero fall oponotiem ? Wakin therefore was not quien as a Ceacher to the Ninewites, but buelle a fore thewer of Book benneathice to fall woon they that the Merney by this dominate might fout the their faither wherether perceities that the Albade flat not alragesher referees them? Witt that he once wondo renegerheir inlucies. The care of fonds was other wife. For he was fent into the very Citionhat he thight mous the Ninemite Store pencaunca Mow, otherwithe Lorde forke plainly of the great nelle of the Otties by this meanes he would

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Gene. 20.14.

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arme his fernaunt with constancie, least be might be terrified. with the gorgeoulielle, ritches, and force of that Citie.

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offor we knowe how hard a thing it is, to undertake greate and waightie charges, theefly when wee perceive our felues destitute of abilitie. If the hane to doe with many and juightie aduerlaries, we are not onely discouraged, but even our perie Spirites faile vs. Therefore, leaste the greatness of Nivench might firthe averror into longs he is in good tyme he made. ready, and armed with collancie heave faith God: Goe therefole to Nineueb, neither let the Arength of that Monarchie state thee, from fulfillying my commaundement, that is that thou he with Wmenires their wickennelle, and benounce una cothem their beter destruction except their event. Row therfore we knowe to what ende it was called Nineuch that great Citie meither pet for any other cause ought this to bee Spoken to lonar. For I vonder nor but at that tyme the Israelites buder troode that the Citie was spacious, and also that it was enbued with arength, and a greate multitude of men. But the Lorde woodwfet before his fernauntes eyes, the thyng that e might traie hym from downg his duetie. Goe therefore (faieth w God) into that greate Citie: In fine, God would by this mahe wer trie the minime of tonas, whether he preferred his comman. rement, before all the impedimentes of this worlde. And this notes a une triallof our obedience: whe as we implie obave God ne powloener divers impedimentes, doe let them lelues against e bs, and doe stoppous, and no wate to escape doe appeare, but pet with Contre epesias it were, wee followe on whether God fendethus, and ove not dispaire that he will give us strength: es mid that he will reache forthe his hande, as often as neede that require, to the overcommong of all difficulties, the Lorde mould therefore thus veale with fonas, as if he should saie, cast en the input who I am, and bee content with input authoris ie. For if any thying hinder thee, I have remeadies almaies readie in my hande. Duely peelde thy felf into my power, and the recute the thing whiche A commaunde thee, this is the same. Therefore C.ij.

## M. Ihon Caluine

Therefore as ofte as Gou requireth any thong of us, and pet me thinke either the thong to be impolible, or bard to bee acce complished, that the law of duetie doeth require, let this come into our improves that nothing is in the worlde, whiche ought not to peels to the commaundement of God:it hall then come to valle, that we hall gather our spirites, and take courage to vs neither Hall any thong remake us from our office, and our right courle, although the whole worlde fould relift God. It. followeth: Crie against is, for the wickednesse of them is come up before me Crie faieth he against it. This was an lothfonte charge, immediatly at the beginning to exclame. For wee knowe that men in their power are puffed by with price. And feeping at that tyme there was one onely Monarchie in the worlde, whole cheef leate was Ninench, scarle with paciente eares could any teacher bee admitted with them, although he were in fome fauour, and beautified with fome ercellencie, 02 or hab gotten fome fame, and would also bypug onto the pleafaunt tivinges. But lonas was a forrainer , a man of bale becree: without authoritie: and belive that, even at the firte he benounceth bettruction to the Ninenites, he crieth against the. be chiveth them, be rageth against them, and threateneth the: and what of all this': For fothe we fee then bow hard was this commaindement, whiche God commaindeth his 1920phet to crie againt the Ninemires, Dozeouerthere is: For their mickedneffe is come up before me. Goo by this parcell confirmetly his fernaunt longias if he fated. There is no reason, that as a mortall man thou houldelt brabble with them: but I boe appoint thee my mellenger, that thou maielt cite the before my throne, And this ought to have been of greate force, to have animates Ionas, even for that he realt not with the Ninemes as a man, but as the mellenger of Gov. And this also might bend their hartes, that thei might buder tanbe, although no most al man could punishe their wickeonelle, pet that thei could not escape the bengeaunce of Goo. This therefore is the reason. why the Lorde pronounceth himself to be the Jubre of Nineweb.

et web. And also it admonishes that although the Ninewise shoe c. Hatter them felues, and not beare now the plaufe and glosp of the worlde, by reason of their power all this not withstanding be to be of nomonient or force, because in the means tome, their e forme and wickednesse ascended into the heavens. Therefore, to whe we are rebuked, there is no realon, why we thould curne er bur epen unto menne hether of thether: but immediatly wee. to bught to offer out selves to bee examined of God: pea we our felues ought to make of our felues a boluntarie examination. e whiche thong Good be requireth. So Wall it come to passe. e that we nourishe not our sinnes with wicken flatteries, as the Dipocrites atwates looke about on the right and left line, and. ever lift by their lenles into beaven. Let us goe forward,

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TeAnd Jonas rose sup to fles that he might The rext. flee to Thursis, from the face of the Lorde, verse.3.

and be came doune to Lapho, and be foud a Ship whiche paffed ouer to Tharfis, and he pared the hire, that is, the fare the price of the carriage, & he went doune into it that

he might goe with them, that is, with the

marchauntes or Shipmensinto Thanfis fro: the fight of the Lorde.

Dw vetlareth longs that he fought lurkong hooles that he migh conveigh himself from the obedience of God: not that he dereived homfelf with so maintelie adnette, as though he fould not bee subjecte unto Bod, if he ere on the other live the lea: but he would as it were flee the the of this present life, when he went into a straunge regio. leither is it any boubt, but that he was not onely of a troubo mino, but plainly altonied, whe he budertoke fuch a deuile. The question is, who longs so fled from the commaundes

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ment of Goo. The Jewes, as thei colory triffe in matters viuine, faie that he feared, if he fould tome to Nineneh, that he thould bee deltitute of the fricite of Prophecie; as though the like daunger were not, if he palled the leas: this is to frivelous and childille; And againe thet faine a matter of no weight on importaunce, fepng other reasons waightie enough, ope yeeld them letues of their owne accorde unto vs. For this was ffraunge and bnaccuftonied, the Prophete to be taken awaie from the electe people, and fent to prophane Mations. When Peter was fent to Cornelius, although he has been admoni-thed before of the future callong of the Gentiles, yet he boubtech, and traieth butill by a vilion, as it were with biolence, he were constrained. Tahar therefore might confe in my we to Jana I fonely for one man, the mouve of Perer was to quailed that he thought it to bee a phantalie, where he was fent to be a teacher to formeline: when fonds was fent to Nineneh, to a Litie fo populous, what might he thinke with hom felf: Therefore the nauettie of the matter without noubte Lmight greatly hake the mynde of the bolle Prophet, and make hym that bottle of countain, he might flee of counteigh hom leif els whether. This thougallo distruste might cause I for what bone had be, that that people could bee converted, whiche did even triumphe in the licenciousicile thereof. For he had firste tried the harone the of the elected people the was faithfully ocs cupied in dooping of his duetie; he had in etermitted nothing, whereby he might establishe the worship of God, and true pieere in the people of Ifraell: but profited little and pet the Iewes were ralled even from the mombe. What then might be looke for, when the Lozde tooke hom awate to the Ninentes? For there raigned unbridled la coulousnelle, a then was there excreame blimmelle: thei had not at any tyme any talk of the mostly ippying of God. Lattly, thei were drouned in profounde parkenette, and the Dewill raignoung lip all meanes there. This distrust therefore might vere or breake the monve of los nas, that he obeied not the commaundement of God. The imbecilitie

Actes.10.17.

becilitie or weaknesse of the flesh might also hinder him taket. by he followed not his lambill calling. Demight reason thus. What ! Trucky I shall come into the principal seate of that Monarchie, whiche this paie treadeth all the pearth buter fetz I beeping a contemined and obscine and moreouse Gall brong a mellage full of hatred, whiche immediation hall flive buthe mindes of nien vinto furier Telbat fall I fair onto the Nines wites Mou are wicked menue: Cobcan no longer fuffer pour impieties therefore horrible bengeauncers at hande buto you. Daw Hall I bee entertained: Therefore Imaminht, benng as per environed with the infirmities of the flethe Trancrice feare in his minde, whiche might call a wais, on thake of from hom the affections of obedience. And A doubt met for the nait but Ionas pondered all thefe thinges with hymfelf: for he mas not like a blocke. And this is not superfluous as I fair before, that he declared that Citie to be greate. God truely was will lyng to remove the offence; but Jones argueth on the contrary part: I fee tharpe parre wall come won med pear an heape of troubles to innade me, whiche an handed times much toner. publimence: then the Lordenot in vaine foretolive hum of the greatnesse of the Citie Andalthough heuright conceive hove if thei were rebuked , that thei would per ive duchanour unto God, pet be confessed that this cometh as a let into his mind. that he should mot moe fore war be in the course of his vallence Therefore as well vistrusted as feare of the sleshed vio delate of Raic long: and that noueltie or straugenelle, unight eventage I have faien alreadte, move him, that he had rather as it were enter the grave, then to unvertake that office, whichein a maner is holde of all reason. Forto what ende are the Prophetes God comanfent, but that thei might most communath their labour, and deth thynges. mirbt reapelome fruite; but devas hoped for wo fuche though our reason, Mozeover, to the Prophetes is winen fome aucthozitie, or at but he knothe least some libetie co teache. But some thought that alma, weth before pes to enter, were thut from home. And further, fond thought that this was cotrar in enther quenant of the lone of on he had chosen

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to what ende.

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chosen one onely people to homiels; and now Ionas thought that he was as it were tied to one take, whe he was ordeines a Ceacher in his owne Countrie . De coulo not therefore bee taken thence to an other place, but he felt in homifelf greate tefiftaunce. I therefore thinke that longs obeyed not the commaundemente of Goo, partly because the weakenelle of the flethe, partly the traungenette of the valerthirdly his bifraire of fruite of fuccelle of his voctrine were an hinderaunce with him. But now there is no boube, but that he amed or offende D accendualie. For the cheef rule of all our actions is: to followe God, callyng us Although any mame excell in printely bertues per bantilping imooke that all his bertues be tohiche thine before the epes of men, unlette his intent be to ober Goo. The callyna of God therefore, as I have fait howeth the princivalitie in the governing of mans life, and except we late that foundatio, we do even like as if any man would builde a house in the aice. Confuter therefore thall ber the whole offer of our life, mieste Gog helpeand gouerne vs and as his workemanthin to fullaine us. Cheviore, whether Total other courtee the theef and certaine foundation of good liuping, what could remain: There is no realon therefore why we flouto extenuate his faute because be could not lime more betnously, then when be left Goodpunfelfgeuen beraufehe fübmittet nor binifelf bir to his calluide thists as it were to wake of the Lorde's boke. the whiche thying he also confessell. Therefore there ote too chiloidalp, whiche will be his patrons to befeivers, ferna that be the ife acculeth himfelf, as long rofe up to flee from the face of the Lorde, that he might good Therfis from the fight of the Lorde. Willy the ferome tyme repeateth, he might free from the light of the Labe. Ho odabt but that he would here more plainty express his fault and that the repetition is here full of veljementie, or emphaticall: Moreover, that laipnir plainely theweth that it was no finall fault that long flevo to an other place, when he was fent to Nemeneh. For he could not bevatte from the Logues light, for GDD fifleth beauen and vea til: asimis and

and as I have alreadie laich: Dewas not with fo groffe an enrour bewitched, that he would thinke that he were out of the reache or hande of God, when be was a fugitive. But what is it to flee from the face of the Lorde, but that he here confesseth. that he fled from the prefence of God, as though he defired, as funitive fervaintes are acruffomed, to refect the rule and inperie of his God? Sith therefore Ionas was caried awaie with fuche violence: there is not now why with any vaine and friuolous cloke, we flould goe about to excuse his offence: this is one thong. As muche assoutheth the name Therfis of Thare fa: I boubt not but that it maie be here taken for Colicia: there be some that thinkerhat the Citee Thanfacisment by it, but thei are veceived. The whole regio chertone noted buit. Thei which turne it the feat are like wife deceined. For long would not onely mount byon the lea, but would valle over into Celicia, which is right apposite to the sea of Syria. But the Jewes called that fea Thurfs, as by many places it maie appere because thei bled berie often to saile thether, and thei fenna that. that region on the other weethe fea, was unto them more knomen then others wer: (and moveouer) allo because thei caried thether their marchandife, and againe bled their companies. therefore called theithe fea Tharfis, by reason of the nerenelle thereof, as it is well knowne. Ionas would flee into Cilicia When the love fent hom to Nineuch, as he faieth: That he rofe up that be might flee moreover that he came downe to lapho, foundabore a shipp, whiche went ouer to Tharfis, that he caue the price of his carriage over, that he went downe into the thip, that he might goe with them into Cilicia. Seepngahat lonar letteth agune in order enery one of these thinges, it boeth them that he was fully fected in his purpole, and mought not be with drainne but with a violenthand, becaufe in his tournie be was not touched with repentannes. For there mais manythynores come into our myndes, when the callying of God feemeth too burdenous bato be. There is none of be, when obedience is to beverformed into God, which exalteth not in his mynde this or that thing: one thing or other, either: what thall the ende be: D.1. how

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how wilt thou come thether as thou hope It to come : Se what banders abide thee. For Sathan alwaies commeth betwene. affone as we ftudie to obeie God: thus then we ftritte: Dozeg. uer, we overevell those thouges, which we see to be contrary to our calling. But lona the weth that he was obttinate in that his beuife of fleeping. Meither onely would be goe boune into Tharfis, but in Deede he came to the Citee lapho, whiche truly . is nere to Jewie, and therefore certaine men thinke Tharfire to be Aphrica, but that is too much eracked: Dthers againe deffe it to bee Thuner, of Carthage, as though at that thine thole Citees were builded. Thele menne are too bold to blaze their dreames. But what neve is it against the most received ble of the feripture, to give to this worde a newe fignification. fith it is evident enough that Tharfis is Cilicia? But now whe Ionas came boune to Lapho : is as muche as if he would fraite waie bepart out of the lande of Judea, and take hymself to the fea: pet whe he faieth that he paied the fare, that he came boune into the Chippe, that he might goe, oc. Sith he by bearees procedeth, as alreadie I have faied, he acculeth his owne shiffinacie: even that he did not onely admit that froward contrations to refule the callying of God, but also confirmed hymfelfin big contumacie: and when as many thonges whiche came in the waie might conftraine hom fome thong to fraie, pet alwaies followed he, whither that perverle and blinde violence no carrie hom. It is no boubt, but lonal by plain wordes expressett. not onely that he was a fugitive: but also that he was so by die uers meanes. Now as inuche toucheth the Light officently that is to bee markes, whiche I have fpoken before : that thei flee from the light of God, who see uer doe not will prothy obay his commaundementes not that theiran departe farre awaie from hom, but that asmuche as in them lieth, thei will thut by God in certaines straightes of narrow places, and fo exempt them selves from his power and hand. No manne verely confesseth thus muche openly, but the matter it self the wetlingtwithstandpng, that no man departeth from the commaunde. mentes of God, but is willying to beminishe and take fro byin hig

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disorde or imperie, that he might rule or governe no more. Althosomer therefore willingly submit not the selves to God, one even as if thei tourned their backes to hym, and resule his government, least any more their should bee subjecte to his power and might. This is to bee noted, that even as longs here showed hym self gistic before all the worke, so by his example he would declare how he inous and detestable a crime it is, not to receive the commaundementes of God, and to undertake what he commaundeth. Againe, even as to eschue the governmente of God, augmenteth the hainousnesse of his offence: by his example he declareth that we bee rebelles unto God: But coverely we would plucke hym from his throne, and so shutte hym up within some straightes, that he mais not containe by his government, bothe heaven and pearth.

The Praier.

Baunt Dalmighty God, seyng that buto by, whiche were farre from all hope of faluation, thou hafte not fent any Ionas: but thine owne fonne hafte thou aiue to be a teacher buto by, which might openly shew buto by the waie of faluation, and not onely with terrours and threatnynges cal bs to repentance, but gently might allure bs to the hope of life everlallyng, a might be a pledge of thy fatherly lone: Graunt I faie, that were= fuse not so notable a grace offered unto be, but that willyngly and from the harte wee maic o= bape thee. And also although hard docth seeme the condition, whiche thou in thy Gospell laiest before vs, and though the enduring of the crosse be greenous to our fleshe, graunt that we maie never turne our backes, but maie obey thee, of-D.IL

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fer our selves op in Sacrifice, and all lettes of this worlde beyng overcome, we mais goe forward in the course of thy holie calling, till at the length we mais bee gathered into that thy heavenlie kyngdome, the same Christ thy Soonne our Lorde, beyng our guide. Amen

The text.

Sea, and there was made a greate tempest in the sea, and there was made a greate tempest in

Calnine.

Gre sheweth long after what lost he was violently drawne backe of the Lorde, when he endeudured to coming himself from his face. He saith therefore, that, There are sea greate tempest in the Sea. But he also expressed that the

tempell was not railed by channes, as prophase men are accultumen co accribute tulia elaction comech commele, unto For tune, The Lorde (faieth he) fent agreete mude upon the Sea. forme tourne it, God rai fed from, Natal, But more viahily pop others deduct it from the roots. Tile and we shall fee which le alter in the 5.ver se the lame morde. Raw touchning the fumme of the matter be latth: Chatthere was a greate tempelt in lo ninche that the thippe was at the very point of the althing. For this feethe: The Big thought to be broken, agreetly tuthe via pettie of our language: Lanana écuidon perir : for where forme take the thin, for the thinner of Marriners : that is too farre fetchen: And we knowether immany kindes of freether our mother tongue agreeth with the Delpue. Rom therefore Ionas lignifieth that the tempet role not by chance, but by the certaine countaile of God, even that he bepam taken byon the fea, might knowe that he was veceived, when he thought that he might escape the light of God, after he had paffed the Sea. And though here o Prophet maketh mentio but of one onely tempett

T'IN TEXT.

weefer.

Labourge.

tempette. From hence nativithstanding, generally is it la befull to gather, that neither stormes, nor yet other nutations of
the agre, which either engender vaine, or elasticue up tepestes
in the Sea, happened not by channet, but that bothe heaven
and Pearth are so ruled from above, that nothing can come to
passe, bulesse from thence it be bothe foresene and decreed.

But if any man will oblecte, that it was not agreeable to reason, that for the fault of one maniformany men thouse laffer this warke, or be toffed with that violent tempest; the answer is salie, that although God properly respected longs, per wer there other hidden caules, who allo of troob rings, he mache enwrap others in the fame daunger. That is anobable, that maup menatthat typue failed on the Dear for that one this onely was not in the lea, lepng there were formany parter, and affor many Mandes. Butalthoughthe Korba enweapped many menne in the lame punishement, whereas be would perfecute but onely one man: pet never is be destitute of cause; why euerp one of ba, pea, even how than semest most innocente, be maje call into his undemente, And the Lorde marueilouffie montheth in the governing of men. Therefore were it awas. ked thong to measure his woorkes by our capacitie, because God might punishe one mame to the ende chathe maie abale. and make others lowlie, others agains he challeneth for their manifolde offences: Againe, by punishemenshe mieththe pacience of others. So therefore are the mouthes of prophane men froupad, leaft thei thould braule against God, as oft as be erecuteth his tudgementes, that thei agree not to our fleshely subgemêtes. But of this matter I will entreate more at large fraite waie. Because every where in the Scriptures examples boe occurre, that God hath taken bengeance of the whole veople, when not with fanding one manalene bath offended. But if any doe murmure, and exempt them felues as innocentes, al maies thall a cause be founds, whiche theweth that God is not cruell toward them, but rather if it please him he might with just cause handle the more tharply-finally, when as God femeth as without cause to be severe towardes men pet spa-Dill. straine.

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rethbethem, and realeth with them favourably. Row let his

The text.

And the shipmen seared, and cried out every man water his God, and their caste for the the wesselfels whiche were in the ship, into the Sea, what the ship might be lightened of them. But Jonas went downe into the sides of the Ship, and laid hym downe and slept.

Calmine.

His Marration is not frivolous, while longs here in oper followeth to many circumstances, for that, as well half lee anone, he would make mainfest his fluggishieste, and set it our before our eyes in the right follows thereof: But this

compartion whiche lietly bioden in the circumstaunces, doeth make muche notable the carelelle, pea almoste, boutishe feril 1001 of Ionas, Fifth be fateth, That the Shipmen feared, then shat whey exied even duory one of the to his God and that they call but wife incothe Sew the loudyng of the Shippe. When thei therefore were allthus earefull, was not this a monterous thing that Ionas for whom the Sea was troubled thus weth fleeper Some are villigent and carefull, they came about the Shippe thep fpople themielies of all their ritches to the incontriber might come late to the Daneir, for they have rather make themselves belicute and naked of al their goods, then to perille:am eke theferve to their Gods. But that fonds made none accounte of thefethinges, yea that fluggiffely hee lyeth. whence commeth to greate negligence, but that not onely he was in a veat fleepe, but that he feemeth beprined bothe of all reason and sence it is no bould therefore but tonas for this respect reckness by to many circumstances, be salety, The Shipmen feared, and we know that Marriners are not accustomed to be terrifted with finall and blual fromes: for thei are a hard kinds of men: and are the leffe fearefull, for that they vately fee diverse

diverse motions in the appe. When as therefore be faieth that the thipme feared: here bence we gather that it was no means tempett, whiche to terrified them, being menty long wie and experience accustomed to all kinde ofstormes. Well, thei then whiche before were hardened were nowe ftroken with feare. After that he addeth that Enery one cryed unto his God fones certainly floud not have flept to foundly but might have waked himselfe almost every moment. For he carried in his harte his gione tormentor, when he perceived himfelfe to be a fugitine. For wee have fpoken before, that it was no light offence. that longs conveighed him felle from the face of God. content n d his callung, and as muche as in hym laie, cast of the poke, that he mould not obaie God. When as therefore loms of fa greate wickennelle was quiltie in his owne minde rought be not bepng a fleepe to tremble a feare's And again, while other men doe crye unto falle Gods: he pet either despiseth, or at the least nearleaeth the true God, towardes whom he knowe hym felfe to be a rebel and distobedient. Detherto tendeth the comparison of Antichesia But in the meane tyme wesee how that in perilles, men are coltrained to call upo God. For although a certaine perceiveraunce,or fenfe of the Divine effence be ingendred in our hartes, fo that every man, will be nill be perceineth that there is a certaine Godheade : pet by our mallice choake we that light, whiche should shine in be. For willingly doe we refecte all cares, and heavineffe, and wife good unto our felues; as though tranquilitie were buto men the mineis pall benefite or chiefest good. Derchy commethit to passe that every man delireth without feare and care to live, and therfore naturally all men delire to be fecure and fate. Nowe fecuritie bringeth forthe contempt, from hence therefore commeth it to palle that no Religion almost appeareth in the world, where God leaueth he in idlenelle. Feare compelleth buwillong me to come buto God. Wickedly truely, faieth one, that feare is the cause of Religion, and was the oxiginall cause why men thought that there were Gods: allo it is altogether contrarie to common lence and experience. But Religion, whiche was either

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either wellinge excinctes, of at the leaste overwhelmed in the hartes of menne, is railed and Airred up by damners. Of this matter Ionas bringeth forth a notable example, when he faith: That the shipmen cried wate their Gods. The know how rube that kinde of men beertherefore gladly would they brine from them felues all feelying of Govlinelle: and in very beebe they thake of all feare, and mocke even God hom felle, as long as theimaie. That thei therefore crye buto the Good: certainely. pery pagent necessitie extorter this at their handes. And hereby gather we howe profitable it is for be to bee difquieted by fearesbecanfe il we were in lafetie, immediatlie a deade fleepe mould creeve byon us, as it is too well, or more then enough knowne. And keping that no man almost of his owne accorde commeth to Goo, we have neede of prickinges forward. But Goo earnelly or Charpely pricketh be forwarde, when he laperhany baungers against be, whereby we are constrained to feare. Burby this meanes, as I have alreade lated, booth he folyette og because that the fee enery bire to wander and to vainthe awais in alow in Phillmede: therefore or a week he backe District to the control of the contr

But Tobas laiethriot lingolp, that eache manne cried bitto DD but allo abbeth Watobis God. Euen as therefore this place reachedly, that by necessitie menare constrained to feeke Consto allo on the other Roe he the well that the fame nien, but lefte they be novermen by the Celeftial voctrine, and then also up the privile of Goo , decerte in the leekong of Goo. There Mall be eyerefore in men a certaine frudie, but it shall be erroneous, because no man can keepe the right waie, excepte the L'orde diverce them by his morde and fririte, as is aforefaire. Both thele thinges to be wather out of the words of the 1920plicie. The Shipmen fexical being rough fellowes, and almost as haive as pron, whiche like a Cyclop contempne Goo, They formed (Taieththe) and cryed unto God but they creed not that uping fairly for their directric or guide, Thence came it to patte that eache man cryed to his owne God. Wifen we reave this. ter be first of all cantiber, that we singly norto waite, till Goo violentlie

biolentlie confraine us but must prevent this last extremitie that we of our owne accorde maie feeke tom. For what profited it thele Warriners or other Saplers, that once they cryed buto God': for it is credible that a little after they renoulted to their prophane neclogence: when thei had escaped that perill, afterwarde thei laughed at God, and all Religion allo was of them contempned. And fo is it accustomed to happen to men prophane, whiche neuer lubmit them felues buts God, except thei bee thereunto compelled. Therefore let every one of us of his owne accorde offer himselfe buto God, pea, euen while we be out of daunger, and doe eniope chiefest quietnesse. For if we imagin that any pretence of unabuilednelle, or of erroz, or follie maie be obiected of be, we are farre deceived because no ercule halbe admitted, fepng that experience boeth teache that the knowledge of God is naturally grafted : and againe, this principle to be engrauen in all men, that God gouerneth our life, that he onely maie beliver be from Death, that it is his proper office to fuccour be and to belve be. For howe can it come to palle that thele Marriners erped unto God & Came there thether anie new Ceacher which might meache untothem of Godinelle, and which in order might the we God to be the des liverer of mankinge: Mo verely: But alreadie this thoug, as I have faied , by nature was imprinted in their hartes. The Sea being calme, none of them called byon God: buteuen berie dauger chafeth a waie this drowlinelle from them. By this it sufficientlie appeareth, what soeuer excuse they take whiche unto God peelo not his glorie, that the fame thall be frinolous and vaine, because there neverth not any lawe, there is no neve of Scriptures, there is no neede finally, of any doctrine, that men maie perceive their life to be in the hand of Boo, that faluation of him onely is to be required, as we have alreadie faid. For invocation it felf beareth recorde that men are fo perfwabed of God: For invocation or callpur byon, commeth not fro any other place, then from a certaine fecrete inffinit, and therunto nature beering truely muide and mailtreffe. This is one thing. But in the meane some also we mais learne out of this place.

## .a.M. Ihon Caluine Gy

place, that to often as God is to bee fought of us, we must not trust to our own witt, because we shall immediatly erre. God therefore is to be veliced, that he governe us with his worde, for otherwise at men shall flowe headlong to their owne superfictions, even as we see here every man to crie to his peculiar God.

And further the Prophete admonisheth here, that the multitude of Gods was not hatched of late. For alwaies me were mone to lipng and vanitie after the fall of Adam, we knowe what greate corruption possesseth our myndes, so that every one faigneth to hymselfe horrible wonders. Seepng it is foit is no maruaile that superstitions have alwaies raunged in the worlde, because the wit of manisthe workehouse of al errors. And berehence againe we maie gather that whiche I touched of late, that nothing is more wicken, then to followe the motions of our flethe, because every one will cast himself further into erroz, vea without any impullion of others, and fornetime one trawe another, even as it is cultomably feen. Now he adorth that: The vefelles were east forth. That is the loadinges of the Shippe, according as we fee this to be the laft refuge in Sinwackes, even that men for life fake boe willpingly foople themselves of all their ritches, and here also we see how precious mans life is to hom, whiche Ariketh not to Arip hom felfe naked of all his goods, leaste he should perishe. Truely we fire pouertie, and many purchase death unto them selves, because vouertie is buto them intollerable. But, when they come into some extreame vaunger, alwaies men preferre their owne liues before all their ricches. For what are all the goods of this worlde, but euen a certaine accident to our life? But Ionas to a. nother purpose veclareth the Shippe to be unburthened euen that we male knowe that this was no common tempett, but when the Shipmen were even acceathes doore, thei bled this lafteremedie. Now followeth that other member, whiche is: that I onas descended into the sides of the Ship, on five, and laie donne and flept. There is no boubt but that Ionas fourth fome fecrete place before the compette role: When as therefore ther loica.

300 B. 6.

Calmine

that he might fleepe there. But this securitie in hym was not excusable, for when he knewe himself to be a sugitive from the face of the Lorde, he ought therefore to have beene tossed with continuall terrors: pea, he himself ought to have been the eractor of his own care. But even so it oftentymes falleth out whe a man bath gotten squilkyng hooles; that at the length he induceth upon hymself almost a brutishe astonishment, he thinketh upon nothing, he careth so nothing, he is troubled with

nothpua:

Such a lufkithneffe therfore had invaded the mynde of lonas when he went doune into some secret place of the Shippe. that there he might give homfelf to fleepe. But if this happened to the bolie Prophet, which of be maic not feare his owne fate ' Therefore let us learne often tymes to call backe our felues to the judgement feate, and when our mindes are withholden or occupied with flepe, let be learne to ffirre our felues by and to take accounte of our felues leaste the indeement of the Lorde doe overwhelme us beying a fleepe. For what letted why that this ruine might not altogether have drowned Ionas but that the Lord pitied his feruaunt: and watched and prouis bed for the lauegard of him fleeppngeercept therfore the Lord had taken suche care for lonas, his ende had been come, we fee therefore home oftentymes the Lorde respecteth his people. while he is of them nothing regarded, and taketh continuall watch, while thei fleepe. But this ought not to frante in force to nourishe our licentique libertie : for everpone of be flatterech hymselfe now more then enough, but rather while we see Ionas to have been fo nie to his finall befruction, this crample might fliere bebyand monebs, leaft (if at any time any of be thall goe aftraic from aur callpags) wee boe fecurely the ftill. but rather immediacely that mee boe tunne backe buto God. But if God cannot withdrawe ba buto bym but by a violente meane, then at the leaste in this parte wee immitate long, as we in order thall feaste followethered and in ingrana some of .

enehl francordinitieffifeigiefelei Eithendruche And

## M.Ihon Caluine

The text. verse, 6.

Jand the Shippe maister came onto hym, and faied onto hym: what meanest thou 0 thou sleper? Arise, crie onto thy God, if peraduenture God maie she we hymself peaceablie toward os, other turne it, doe thinke open os or gratisie os, and we perishe not.

Caluine.

Gre lonas declareth that he was rebuked of the gauernour of Maister of the Ship, because he onely slepte, when all others were heavie and fearful, what meanest thou (saith he) O sleeper? It is not to bee doubted, but that reprochfullie

the Shipmailter caft in the teeth of Ionas his proulinelle. But he moreover chiveth hym, for that he almoste wanted all sense and memorie:what meanest thou, O fleeper, faied he's Seeping that thou feelt all others, to be at their wittes ende with feare how canst thou seeper Is not this against Mature? Arife, therefore, and call upon thy God. The le commonly licenciousnelle to be fo tollerated, where there is no certain rule of faith, that every man maie vecline bether on thether. Wherby it cometh to paffe that the Shipmailter faith buto lonas, call vpon rby God: De vigethhim to the certain rule's Euen for that this was an bluall thong in all ages, that men were content with a certaine generall apprehention of God: But every man after that, according to his owne will, feigned or invented his owne God. Meither as I was wont to fate, could it other wife bee. where menne are not retained within forme facred bande. All men agree to this principle, that there is some God and again that there must not any vedue Mooll be invented, and also that the worlde is governed by the promoence and power of God: and that fakuation is of hom to be required; this is received by the generall confent of all men. But when thei come buto the formes and specialties themselves, then every man vanisheth awaie: how that God is to be fought, thei knowe not. There= fore

fore every man here bluryeth libertie, laiping: This waie will I trie to pleale God with: this meane will I vie to get his fauour: The Lorde will accepte this maner of shedience, and fo thall all mone iniquitie be abolished, that I maie obtain fauor at Gods handes. So thei every one faine buto thefelues, windyna waies aboute the bulbe, that thei maie come buto God, and then every manne maketh a God for hymfelf. Therefore there thall be no ftedfastnesse or constancie in men, except thet agree together within a certaine bonde or compatte, thatis, that the rule of pietie bee certaine, fo that men waver not no? dispute what is good to bee doen, but that thei determine, and be certainly persuaded that there is one God, and that theialfo knowe who that God is: then that thei perceive the meane how God is to bee lought. Thee gather therefore out of this place, that there is in fained Religions a horrible libertie, and wholoever are caried awaie with their owne fenfe, are even drouned in a Laberinth, fo that men wearie and bere in baine nothing more then themselnes, when thei seeke God, and are ignoraunte of the waie how. For in deede theirunne couras gioully, but more and more thei departe from God. But that also then thei conceive in their myndes some God, and acree buto some principle, it sufficiently appeareth, by the seconde member of this berie, where he laieth : If peraduenture God will be fauourable unto vs. Dere the Shipmailter restraineth not his talke to the God of Ionas, but speaketh simply of one Cod: For how foeuer the worlde difagrepng about God, teareth or divideth God, lo that then Ionas morthipped a God cotrarie to others: also that there was to be short, an innumerable companie of good emong the Shipmen: pet faieth the thip mailter. If the Lordeparaduenture. Inow then he acknowled geth fonce one principall God how foeuer enery man not with Standping, had their owne proper Gods. Aurther we fe that it is mofte true that I have laied that there bath been alwaies a certaine generall principle received by the confent of all ment viz.that by the providence of God the morle was governed: feconoly, that the life and fafegard of men are inhis hand. But E,iif. foral= STORES HE

foralmuche as thei are too farre from God, then, thei voc not onely creepe, but more prone boe thei bende to the yearth, then afpire unto the heaven. Inconstaunt are thei also, and alwaies mauer thei, therefore feeke thei Gods nye at hande, and when thei can finde none, then bare thei bee bolde even to make them foine. When he faieth, If peraduenture, we have feen alreadie that & holie about vieth this phale: although there is no doubt, but that onely difficultie is noted. Here not withfrandpug is it probable, that the Shipmailter was, as prophane menne are wont, perpleted and boubtfull, and could determine nothing certainly of the aide of God. Therefore while he thus wavered in minde, he laieth all semedies are to bee tried. And here as it were in a glaffe maie we fee, how wretched is the effate of all shale, whiche call not upon God with a certaine and fure faith: theferie truely bito God, because the knowledge of Mature enforceth them theretor But thei knowe not whether by their cripno, thei profite any thing or no, thei boe repeate their prapers, but thei knowe not whether their wordes vanishe awais in the aire, or whether thei come buto God. So voeth the flip. maifter declare that, he had a doubtfull mpnoe, faipnit: If peradventure, God be favourable boto be show alfo call upon thy God. The had been certainly perswaved, that he had called be pon the true God, truely he had not tried this doubtfull remes vie. But now least any thong hould remain untouched, he er honteth lonas, that if he had any God, he mould also call open hom. The fee therefore, that the governes about the buthe are marueilous: where we keepe not the right wate. An hundred tymes thall men rume round about heaven and pearth, foner then actains ones God, except where the worde fifneth before them. And why to : Forfothe because, when as the hand tried the wate, then voeth a francike motion brawe them to the contrary parte, and thei are caried bether and thether: thus: perad. uenture this Mall be profitable unto me, because by this wate, the matter prosperco not, I will trie an other waie. God therfore thus taketh vengeaunce von bibeleeupng men, becaufe thei holde not the right wate. De the weth further how greate madnelle

madnelle it is, where men let look the raine to their owne affections, and can not submit theselves to the celestial boarine.

A smuche as concerneth the worde, I have saied, that interpreters have other wife tourned this place . For fome faie . If peraduenture Godmaie thinke vpon vs : Dther some againe: If peraduenture be gratifie vs. This woorde my poperly is to thine. Row feyng it is here put in the confugation Hichpael,it fignifieth, To shewe bymfelf cleare unto vs. But this is a Detaphon muche vied in the icriptures, that the face of God is outkie or oblcure, whe beis not favourable buto bs. Again, God maketh his face to thine, and appere cleare buto be, whe ag in verie deede he declareth that he is beneuolous, Seevner that therefore this maner of fpeaking beste agreeth, I maruaile why other men feeke ftrange interpretatios. Afterward he appeth, Least me perifhe. Here the Shipmaister sufficiently beclareth, that he perceineth the life of man, to be put in the disposition of God, because he finally decreed that thei must needes perifhesercept the Lorde succour them. Therefore this intelligence of medax fig that is, Anticipation is imprinted in the mindes of all men, that God beyng angrie and against bs, we are milerable, and imminente beffruction is at hande buto vs:allo the other Prolepsis, or presumption bringeth to passe in the hartes of men, that even fo foone as the Lorde bath looked backe byon bes immediatly his favour and good will bringeth lafegard buto bs. In this place the holie Shofte weaketh not. but a prophane man. Further we fee, what maner of thing the ungodinesse of the Shipmen is, yet by the instinct of Mature he ottereth this faiping, and in this place there is no fiction: For God as I have alreadic faich, wresteth from unbelequers, in necessitie a certaine confession, from the whiche willyngly thei would tourne their backes. Now what excusation maie wee hope for, if we thinke that our faluation confifteth in our owne handes? If we depende not wholy byon God? If we in prosperitie make none account of him, as if we could be fate without pishelpe. Therefore these wordes ought to be well weighed. obenthe Shipman (aieth : If peradnenture the face of the Lorde

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### .M. Ihon Caluine 10 qv

Lorde appeare cleare unto vs, and we perishe not. It followeth

The text.

And every manne saied to his fellowe, Come and let vs caste lottes, that wee maie knowe for what cause this evill is come vpon vs: & thei cast lottes, and the lot fell vpon Jonas.

Caluine.



Once also dooeth not rashely put in this thying, that the Shipmen consulted embg themselves of castying lottes: For hereby we gather that it was no blual tempelf, therefore there appeared some signe of the anger of GDD: For if some

winde arifeth, this because it often cometh to passe, it shall not feme fo greate a maruaile: if the tempelt alfo followe, it is alfo an bluall thong, it mut therefore bee fome thong more greenous, that floulo firthe feare into the mindes of menithat thet might perceive that God was prefte to take bengeaunce: even as we also knowe that this bath been a common thing emong prophane men, that thei never perceive the bengeance of God but in matters extreame . But when God taketh bengeance pron wickeonelle, by bnaccultomed meanes, then boe menne bearin to acknowledge that vengeance of Goosthefame thyng even now teffifieth louas: Thei faied (therefore ) every man to his fellowe, Come let vs cast lottes. Was this then a common thong, that thei call lettes as often as any tempelt happened? Poverely. For there is no voult, but that thei fled to this refuce, because thei knewe that God Stirred not by this tempest Without a moste greate and weightle canse. This is one. I cannot at this tyme to profecute the rette, 3 will referre it therefore till to morrowe.

The Praier.



Raunt almightie God, seeing that here we are driven and tolled emong so many surges, that not with sandying, were

maje learne with quiete myndes, to repose our felues bypon thy grace and promife, whereby thou halfe tellified that thou art at hande buto vs, and not that we waite till thou with a violent handed awest by unto thee, but rather al= waies that we maie be attentine buto the prouidence: That wee maie knows not onely that our life doeth hang by a threede, but that it is like a vapour vanilying awaie, except it bee so farre forthe as thou takelt care for the same, that so we make reste wholke uppon the nomer, and also graunt even in topfull and quiet mat= ters, wee maie so invocate thee, that wee enionpng thy protectio maieliue in lafetic, and in the meane tyme, yet we maie be carefull that a ded Acepe treepe not uppon by, whiche maie quite take awaie our myndes and affections fro the meditation of heauely life, but rather that carefully earely and late, and at all feafons to wee maie feeke thee, that in all our life we maie p20= ceede buto the ende, whiche thou puttest forthe unto be till at the length we maie come to that heavenly kyngdome, whiche Chailt the foonne hath purchased buto by by his bloud. Amen.

> Chave faien in our readyng pefferdaie, that this was a ligne of eptreame feare, that the Caluine. Marriners and the refte cast lottes, because this is not wonte to be boen, but where men perceive, them felues bestitute bothe ofrea: fou and counfaile. But this is also to bee no-

tenthat whereas thei call lottes, it procedeth of erroz, because

ระเทริ โรยชาวารารากว่างบุรา แบบกลัก

thei acknowledge not, that if the Lord would take beneratince of enery of them, that they them felues were also worthis of greater punishement. For thei would not have lated the faulte buyon one mans thoulders, if every man had well confidered what he had beferued before God. Pow if any calamitie hanven, it is the duetie of every man to eramine bym felfe, and his life before God: lo shall it come to passe, that from the firste to the last thei all must confesse, that thei suffer iust punishment. But while all men together enquire whiche of them is auiltie before God, so voe they exonerate them selves, as if they were innocent. And this vileafe also at this date booth raunge in the worlde, even that willpigly everie man laieth the faulte book others, and will all feeme innocent before Gob: Mot that thei maie abolifhe all their quiltineffe, but because everie one erremiate their offences, as if iuftly GDD fo feuerely miabt not perfecute them: for examples fake. If a man perceive that he hath offended diverse waies hee will certainely confeste, with one worde, that he is a finner. But if any man wall retken by and brong to light all his offences, he will laie: this is a light finnerthis is a bemail linne, and the Lord dealeth with be not according to good right, that he will bring vs immediately to extreame punishmet. If we offend lightly, this straight wate, commeth in mynde buto bs. So did the Shipmen, of whom Louas here speaketh. If a man had pemaunded, whether they were altogether without faulte, every man had confelled, that he has been before God an offenderibut in the meane time thei call lottes, as if one man onely had been lubiecte to the morement of God, and why fo': forfooth, even because thei imanined that their offences beferved not fo grievous punishement. Dowloeuer therefore thei offended, and be convicted, and perceine this thong certainly, pet fo greate matter make theinot of their limes, that they thynke them felues to have beferved any suche punishment. This therefore is the reason why they fall buto lottes, because when the matter came to that triall, e. nery man thought hom felfe innocent. This place vectareth, whiche thong also even by common experience is to well kno. men-

Toffig.7,14.

wen, that men although thei percine themselves quiltie before God, doe extenuate their finnes, and promife parvon to them felues, as though they coulde indent with God, that he flould not deale with them by extremitie, but fauozably should havie them . Derebence therefore springeth hope to escape without punishement, for as muche as of moste grieuous unnes wee make but light offence. So fee we in the Papaciethat vivers meanes have been imagined, whereby thei might absolue them felues, and wipe awaie their spottes, in the presence of God, The spinkling of holy water putteth awaie almost al sinnes, ercept a ma be adulterer, an homicide, a forcerer, or ten times partured, he thinketh homfelf not culvable of any crime, therefore the facrifices whiche they vie, are offorce, they thinke to blotte out all iniquities: Whence fpringeth this errour. Guen because thei esteeme of God by their owne wittes, and thinke not their linnes to be fo greate an abhomination in the light of Goo. But this is no newe thoug. For me fee what nowe happened in the tyme of longs; and out of prophane hiltories we maje wather this error then every where to have occupied the mindes of all men: thei had their baiely facrifices, even as the Papittes bane their Pattes, their Pilgrimages, their holie water fminklynges, and like trifles. But even as in the papacie there bee certaine cales referued, fo alfo if any man had flaine either father or mother, if a man hav committed incest, he had neede of an extraordinarie facrifice; and if any were of a notable bertue bpon earth, hom thet ble, that thei might feke a newe kinde of Sacrifice, here is an example of this errour laice before be, when as thei faie: Let vs caste lottes. for ex= cept thei hav thought one man, and not many to be giltte, ethe man would have brought his synnes to light, and after would have acknowledged the beape to be so greate, that it might fill bothe heaven and yearth: but this thei one not. For here must one man bee wicked: but no man will come forthe in prefence with this title, and therefore calle thei lottes.

Jow electra question, whether this was a lawfull meane to time but the cruthe: whether, when thei were ignoraunt for the fit.

Pro.16.33.

Act.1.26.

Tofuz.7.14.

whole offence the tempette arole, it were lawfull to flee buto lottes. Certaine men have been too superstitious in the conbeminning of lottes, because precisely they affirmed all lottes to be wicked : from hence was the name atuen to the Lot viophetes, and thei thought that thele Diumers by lotte differed little from Pacicians and Inchauters. But this thong tooke his beginning of erroz, because we knowe that it was at some tome permitted to caffe the lotte . And Salomon truelp, as it were of a politique order speaketh, when he faieth: The lottes are call into the lappe, but the dispositio therof is of the Lord. Salomon there fpeaketh not in that place of artes Dagicall, but faieth, when the lottes are put in, they come not forthe by chaunce, but by the prouidence of God. Wilhen Marthias was to succeede in the place of Indas, it was doen by lotte. And dis not the Avostles rashly vie that meane And againe, the bolie Shoft had a stroke in the election. There is therfore no boubt, but that God allowed of that totte. Even as allo when Jofus tried out the matter by lotte, tor that the caule of the wrath of God was unknowen and pet appeared enidently that GDD was displeted with his people, lofus perpleted in that obscure care cafteth lottes; and fois Achan brought forth with his facrilenge. No man dare condemune that lotte. Therefore lufficientlie appeareth that whiche I have laied, that thei were fuperfittious, which without any exception condepned all kinde of lottes. But this is with all to be marked, that confusedip, 02 without any difference, lottes are not to be bleb.

It is a parte of politicke oper: If any heritage be comon, when deuilion is made, it shall bee lawfull in that case to caste lottes: because it neither lieth in the one not other to chuse, let enery man take the parte which falleth but ohym by lotte. So also it is lawfull of provinces to cast lott, where men are sent any whether: and if they deuide the labours betweene them, least any enuie should arise, where as every man would drawe some parte to hymself, in that case, lottes take awaie at strifes. Suche kunde of casting lottes is as well by the worde of coon, as by the lawes permitted. But if any man without any cause

will

will cast lottes, the same that the super tritions, I fall not much Differ from a Magicien of Inchaunter. For example take If any man would take a fourneie, or goe about any other thing. if he call into the cappe two lottes, a white and a black, laiping. I will fee whether this tournep shall be this date, prosperous or no, that dealpug is Deuilifhe, even as Sathan with fuche

Deciptes beluveth milerable men.

Therefore if any man without cause would beale by lotte. this thong as I have alreadic faied is boide of all excule. But afrituch as toucheth other lottes, fuch as this whereof we now intreate, that our bt not to bee brought to an example whiche is mentioned in some other place. For if lasacaste lottes, to the intent to make eutoent for what cause GDD was anorie with his people, it is not lawfull to intuitace that fact for that it is not to bee bombted, but that losually a peruliar instance was admonished, that he should raft lots. So also when Sante raft lottes, and then was his forme lonathan veprehended and founde out whiche had talted young, this was a particular example. The fame thoughto is of this latte to be looken. For because the Mariners were attaced neither finde thelfor lugar cause the tempett happened, and the seare of Shipmacke had innaved them, thei flee unto the locte if we will immittate this 1. Sam. 14.40. thyng vaiely, rertainely to greate libertie pleafeth not Goo. neither is it agreable to his worde. Therfore it is to be holde, that there were certains peculiar inflinctes, when as the feruduntes of Goo vied lots in boubtfull and extreame matters. Let this therefore in fewe wordes be an auniwere to that queftion, whicher it were lawfull for the Shipmen to tall lottes. that thei neight linde out for whole raule thei were lo indaungered. Row I come buto reft

I And thei faied unto hym. Declare now on- The text. to wis wherefore this enill bath happened verse, 8. vnto vs? What is thyne occupation, and whence commest thoughtiche is thy countrie,

F.ill.

# M. Ihen Caluing

in and of what people are thous not and the sind

2. And he faced once them, I am an Hebrue, and feare the Lorde God, of the heavens, which

made the sea and the drie lande.

10. And the menne were exceadingly afraied, and fased wate bym, wherefore haste thou dooen this thyng? For the men knewe that he fledde from the presence of the Londe, because he is utentioned in forme other places & exilt constitutioned in

Caluine.

Fter that the Latte fell byon Ionas, thei boubte not but that he was guiltie aswell as if an hunbred cymes he had been comicted. For to what ende cast thei lottes, but that thei were certain-by persuaded, that what sever noubte there

were, by this meanes it might bee taken amaie, and what loener late broden, might be mought to light. Therefore, because this principle was rooted in their hartes, that by the Lotte bepur catte, the truthe might bee boulted out, and after a forte, bramme out of parkenelle, therefore now inquire thei of Ionas

what he bath vocu.

For this take thei for thying confelled, that all thei luffeted the compette for his offence: And then that he had deferned Inche vengeaunce of God by fame beteftable offence. The fee therefore that thei catte lottes, because thei certainly persons bed them felues this, that no other waie could the crime bee founce out, for whole caule thei inffered, and also that the lottes are governed, by the secrete disposition of God. For how could certaine indgemente bee made by lotte, were it not that Soo by his countaile viredeth, and moderateth that whiche feemeth to bee moite cafuall : Thele principles therefore in a maner, were fure groundes with prophane menne, that God bypugeth forthe the truthe and maketh the fame manifest and allo

1

also that he governeth the lottes, bow foeuer thei wer thourth to be caluall, and to bevende bud Fortune. This is the meane. bow thei now bemaude what Ionas hath doen. Declare (now) unto vs wherefore this enill is happened unto us, what is thy weerke? Dere by this woode Opus, woodke, I boderstande not. Office but rather a kinde of life, or orber of liupnar, as thei faie. Thei enquire therefore in what thonges betherto tonas hath been conversaunte or occupied, and what order oflife he hath followed . For inmediathe it followeth, Tellor (also) whence thou commest, whiche is thy countrie, and of what people art thou? There is no boubt but that thei, in order enquired of enery of them: But Ionas mentioneth breeflie the titles of the matters. I come now to his aunswere. He faied (then) onto them, I am an Hebrew, and feare the Lorde God of Heas wen, whiche made the Sea and the drie lande. I on as semeth here pet till to runne backemard, and to polle awaie the fault from homfelf, for he profestetly homself to bee the worthinger of the true God. Who would not faie, that here be was willyng to have fliven awaie by a privile escape, sepnor that he openeth his pitie or godlinelle, where with he maie couer that fault, of the whiche mention was made before ? But here all thonges are not mentioned in the firste verle, for that a little after it followerd, that the Shipmen knewe of the Hight of Ionas: and that he obeyed not the callying and Commaundement of God, thei knewe by his owne bet laration. There is no soubt therefore, but that lond plainlie confessed his faulte, although he mentioneth not the fame. But we knowe that this maner of freakong, is muche bled emon the Debrewes, even that thei place that latte, whiche first was to be spoken of and the Grammartang call that, Usegov, neotegov, Hysteron, Proteron, when aup thong is concealed in that blace, where it ounds to bee pla ced, and after is rehearled for explication lake.

Other as therefore Ionas faieth that he is an Hebrew, and the worthipper of the true God, this rather tendeth to the agegrauation of the crime or offence: then to any pretence or coustour of exculation. For if he had limitle faied, that he had been quiltie.

311111

quiltie in his givne light, because he was not obediente buto GDD, the offence had not been lo heinous. But when he makethhis meface, that the true God, the maker of Deauen and Dearth, was knowne unto bom, even the GDD of Alraell. whiche manifelted homfelf, his Lawe beeping ainen and publiffed : When as therefore thus longs maketh his preface. therein taketh he awaie from hymletfall colours, or excules of ianoraunce, or errour. De was trained by in the Lame, and from a child had learned who was the true God. De could not therefore fall by errour, he allo worthipped not counterfeite Gods, as bid the other menne, and he was an Afraelite. Seeona then be was instructed in true god lineste, his offence was the more greenous, when he fell awaie from that God, when he contempned his commaundemente, and as it were, thaked of his poke, and was a functime. How therefore wee perceive for what cause he bere calleth bum self au Debrewe, and testifieth homfelf to bee the morthipper of the true GDD. Firste when he lateth that he is an Debreme, he discerneth the God of Abraham, from the Idolls of the Gentiles. For in all those places, the Religion of the elected people, was fufficientlie knowne, although by the confente of all menne it was difalower: If or both the Cilicians and al the Afatikes, and Gresians allo and on the other live the Syrians knews what thing the Tiraclites bounted of even that the true God appeared buto their father Abzaham: and also had made with hom a free cotienaunte: And further had given the Lawe by the handes of Moiles: All this by fame was sufficientely blazed abroade. Therefore now longs beclareth bem felf cobee an Debrewe: As if he Could faie, that he medled not with any faigued God. but with the God of Abraham, whiche in tyme passe had appeared to the holie fathers, and also whiche had rendered an eternall tellimonie of his will by Poiles. Talee fee therefore this that he is an Debrewe, to bee putte Emphatically, or for the more plainer expression of that whiche is intended. Afterwardes he addeth: I feare the Lorde God of Heanen. By the woode feare, is buderftande worship. For it is not taken as it

is oftentymes otherwhere, or in the proper figuification therof: But feare is transferred unto worfhip: A (laieth be) am not ainen to fraunge superstitions, but have been instructed in true pietie: God hath reugaled hymfelf untome from mone infancie. I therefore adorenone Idoll, as almoste all Mations have forced or invented Gods for them selves : But I worthip God the creatour of Beauen and Dearth. De calleth hym God of the beauens, that is, whiche onely owelleth in the Deauens, and feeping that others imagined Deauen to bee ftuffed with a greate multitude of goddes: Dere lonas letteth against them one onely God: As if he thould faie, faine for your pleafure, an innumerable companie of goddes, petis there one whiche beareth the cheef principalitie in the Beauens: De alfoit is whiche Made the Sea and the drie lande. Row then wee perceive what longs intendeth by these wooddes. Hore= uen here bebeclareth that it is no maruaile, if so greenoustie God boeth perfecute hymr, for that he hath not perpetrated any licht offence, but a beablie linne. Now we fee how greatlie Ionas profited, when the Lorde began to handle hom roughly. For beyng flepie as be was pea, rather fenfelelle in bis finne. be had never repented, but by this to violent a remedie. But, when the Lorde by his feveritie had awaked hom, by and by not onelie be confesseth homself quiltie, or lightlie acknow. leogeth his faulte, but wee fee how that willyngip, and that buto prophane menne, he confesseth homself to bee wicked, euen luche a one as bath fallen awaie from the true God, in the worthipp of whom he so well had been instructed. This is the fruites of true repentaunce ! And this allo is the fruite of the chastifement, whiche the Lorde laied bypon hom. Therefore if wer will have our reventaunce to bee allowed of God. let us not give backe, as is the common ble neither pet let us make light of our lynnes, but with a free confession, let be tefriffe before all the worke, what wee have beferued. It follo: weth after, that thole men feared with a greate feare: & laied, Wherefore haste show doen this? for they knewe that he fledde from the presence of the Lorde because he had tolde them. This

This thong is of some waight, That the Shipmen feared with great feure. For lonas lignifieth that thei were not onely mo. ued with his speache, but also exceedingly afraced, so that thei raue alorie to the true God. For we knowe how that liverfitious men in a manner iefte with their Ivolles. Wet truely oftentimes thei conceine marueilous terrois, but alterwards thei flatter themselves, and after a lotte kotchell their owne mondes, fo that they maie pleafauntly and fweetely lauch in their owne velichtes. Chat therefore lonas here faieth, that, They feared with a greate feare, he fignifieth that thei were fo mounded, that now in beebe thei perceived the God of Alraell to be a fult Judge: and againe not to be, as the relt of the Bentiles fained hom to be but to be armed or farnified with fear. full examples, as often as he is willying to take bengeaunce. The fee then what longs meaneth, when he speaketh of great feare. Although eache is to bee marked, that they feared even for that it was easie to gather out of the words of the Prophet, that the God of Afraell was the onely maker of Deaven and Dearth: then that whiche followed of greate feare must hisher be referred, even as I have alreadie faied, bitto an earnist and ferrous feare, fepng that all feare immediatly banisheth awaie from those which beleeve not. But where as the thirmenand the reft of the vallencers div chive londs, here the Lord valeth unto hom the remarde whiche he had deferued. De had fledde from the prefence of God, by this meanes as we have faier, had he absorrated from God the cheef Souevaintie. For what maner of auchoritie is that of Gods, if every of be refuleth his commaundementes and fleeth from his light : When as therefore Ionas would privilie escape God, he is suboned into men. There bee prophane, pea barbarous menne: whiche cha-Rife his fonne, and whiche bee his cenfours and Juvees. The whiche thong also wee see often opines to happen. For thet whiche willpingly obaye not Gov and his woodbe, afterwartes ove throwe themselves into many offences, and the filthis nelle of them is feen unto the common people, or publikelie. And then because theiran not luffer God, to beetheir maitter and and teacher, thei are compelled to luffer innumerable Competroulers: Thei are noted with the reproches of the common people, thei are made manifest every where by the larger, at the length thei are drawne to the gallowes, and the hangman

is their cheef maifter.

The lame thyngles wer in long: Even when as the maifler of the Ship first rebuked his droute steepe, when he said,
at the least thou pet call upon thy God: what meanest thou, D
thou sleepie hedde? Thou liest here like a blocke: and in the
meane tyme, leest us to bee plunged in extreame damager.
Then as therefore the Shipmaister, so sharplie thus first inueighed against long, and then again all the other Shipmen
with one boyce beganne to batte hym, certainly wee perceive
that he is made subjecte to the censures of all men, because he
would take awaie from God, his emperie or government.

If therefore at any tyme the like happen but o bs, that the Lopde maketh bs subjects to the reprochesull taunter of men, when as we would privily escape, or anoyde his subgemente, let us not marualle: But even as long here gently aunificereth, and neither murmureth nor relisteth, so also at lengthe with the true sprite of meekenelle, let every of us acknowed ledge our synnes, when thei bee reproved, pea, even although children be our indges, or if any of the most pale or contemptible riseth against us, lette us suffer it paciently, and lette us knowe this kind of Comptroulers, happeneth unto us by the providence of God. Row it followeth.

I And thei saied wate hym, what shall we do wate thee, that the Sea maie departe from ws? For the Sea went, that is: was troubled, and was tempestuous.

And he saied unto them, Take me, and caste me forthe into the Sea, and the Sea shall departe G.y. from

from you, for I knowe that for my sake this greate tempest happened upon you, that is, is come upon you.

Calnine.



hat the Pariners take counsaile of Ionas, thereby it appeareth thei were touched with a certain reverence of him, so that thei durft not touche hym. Thee see therefore, how greately almost in one momente thei prosteted, when thei spare a man beyong an Israe.

lite, because in that people thei acknowledged the true God. the cheef Kring of heaven and yearth to bee worthipped. For without all boubt, feare was the onelp lette, that immediatlie thei caft not Ionas into the Sea. For when it was certain that for his offence GDD was angrie with them all, who beliver thet not themselves of that greate offence? That therefore thei fraie in lo greate daunger, and traight wate burit not matche by lonas, thereby it is entvent truely, that thei were withholben, with the reverence of Goo, whereof I fpake. Therefore bemaunded thei what was necessarie to bee boen. What there fore Shall wee doe wnto thee , that the Sea maie departe from vs? For the Sea went, faieth he. By the verbe of goping, longs invertancety that the Sea was unquiet. For when the Sea is calme, it is later to bee quiet, but when it is troublefome, then bath it viners motions and toffpnges. The Seatherefore dio goe, or wrought, then it was tempeftuous: Wee fee then that Got was not contented with the ignominie of longs, but would alfofurther perfecute his faulte. Ionas therefore mufte bee brought to the punishement whiche he had beserved, although miraculoully he was afterward belivered from death. as wee shall fee in place conveniente . Ionas then aunswereth: Takeme, and caste me into the Sea, and it shall departe from you. Were rifeth a question: whether longs ought of his owne accorde to offer hymself to beath: for this fermeth to been token of besperation. For he mought submitte homself to their censure.

Quia mare

censure. But here as it were, he prickeththem foreward: Cast me ( faieth he ) into the Sea, for othermife then by my punishes ment , ye shall not please God. De feemeth like a Desperate man, when fo of his owne minde he hafteneth to his ende. But without boubte lonas perceined that from about, he was required to punishemente. It is uncertaine whether he then conceined any hope of lafenary, that is, whether with prefent confidence he refted lymfelf uppon the favour of Goo: but what soever it bee, wee maie pet nather that he commeth forthe to beath, becanfe he proverstandeth, and is certainely perswaded, that be was thereunto formmoned after a forte, enen by the manifelte popce of God, and so to is not bountfull, but that pacientlie be undertaketh the judgemente sthat the Lorde hath brought awainst lipne . Therefore fairth he : Take me and caste me into the Sea, and afterwarde the Sea Shall depart from you. Dere Tonas not onely pronounceth that GDD maie bee pacified by his beath, because the lotte fell upon hom, but els otherwise knoweth her that his beath maie fuffice in freede of Sa criffice, that the tempett maie ceaffe. And to thelame ende followeth the realon: I knowe (faith he) that formy fake this tems pest is upon you. When as he faieth, he knoweth, this can not bee referred unto the Lotte, for this knowledge was common unto them all. But I on where as it were by the spirite of 1010pherie weaketh. And there is no voubte, but he confirmeth the thing that I firste toucher, eventhe Gov of Israell to beethe cheef and onely Kong of heaven and pearth. This certaintie of knowledge therefore, of the whiche lonar speaketh, ought first to bee referred to his consciencer Secondie, to the instruction of acolinelle where with he was endued. But now wee maje gather out of these woodes, a motte profitable voctrine, euen that Ionas here reasoneth nor the matter with GDD, neither contemptuouffie boeth freate that God fo feuerelie punisheth hom. For he taketh byon hom willongly, bothe the giltineffe and the punishemente, even as firste when he faied. I am the worthipper of the true God. How confesseth he the true God. whole moste heaviehande he ar that tyme felte to But wee see

Isnas lo to bee luboued, that he lefte notofto peelde buto Bod his infte honour ! Wea although prefent beath were before his epes. Although the weathe of GDD burned against bym, pet wee fee (as wee hane faied) how he gaue unto Goobis honor. So the fame in this place is repeated : Behalde (faieth he) & knowe that for my fake this great tempest is lighted upon you. the certabily incremereth hot against &DD, that upon bym felf cakethall the blame. This therefore is the true confession of repentaunce: when as we acknowledge God, and willyng-In allo withele before menne that he is tufte, although to our fichety fenles he feeme cruelly to rage against bs. When as thee give onto hom the praise of righteousnesse, then truelie toe wee thewe our repentaunce. For except the anger of God confirming us to this humilitie, alwaies weethalbe filled with bitternelle : And howfoever wee ware filente for a tome, our harte not with finitoring will be contemptuous and rebellious. Therefore this humilitie alwaie followeth repentaunce, even cill the france moftratetly homself before God, and will provide taketh poor lipin his offence, and endenoureth not by hiftpnor fleichtes to elcape. And it is no maruaile that long lo farre humblethhomfelfaffor wee lee the Shipmen to doe thefame. when thei fate, that the Lotte is to bee cafte, addung withall: Come and let vs caste Lottes, that mee mais knowe why this eiallis happeared ome vin Thei brawenot GDD within the rompalle of the Lotte; but thei appointed bym for Mudae. and bythis meane acknowledge thei, that thei are infily nufilled And pet every one thinketh bym felf to bee innocente: Forhow foeuer their confcience Div gname them, yet no man thinketh hom felfeulpable of logreace offence, that be thould come under the bengeaunce of God a cook she the total antha:

Taben as pet I faie, the Mariners thought them felies free from suche wickednesse, thei therefore braule or quarrell not with God, but suffered hym to be I wage above all menne. Then as therefore so barbarous menne, conteined themselves within these boundes of modestie, it is no marvaile if so may therefore beyong throughlie awaked, and beginning to feele

Iches!

The text.

rence 12.

his fyrme, and harvely helve also under the hande of God, is (A saie) no maruaile, if then he confessed hym self faultie to ward God, and worthily to suffer so greate and greenous purnishement. This is therefore to be exored, both he saieth that he knoweth, that so, his cause this tempeste happened unto them, or that the Dea was so tempessuous against all meme. The rest wee will deferre till to morrowe.

The Praier

Raunt D almighty God, sevng that daily thou doest solicite by to repentaunce, and enery of bs alfois pricked with giltinelle of his owne wic kednesse: Graunt I saie wee securely seepe not in our iniquities, neither decrine our felues with vainc flatteries: but rather that every one of by diligently examine hymielf, and then that with one mouthe and harte, wee maie confesse all of by to bee gittle, not of a small fault onelp. but even of eternall death: And that no other remedie remaineth for by, but thene bmmea= furable mercie, and so also that wee maje sceke and embrace that grace, whiche by thy Sonne was offered buto all men, and daiely through his Gowell is offered, that wee hauyng hym our Mediatour, mais not cease to hope well, e= uen in the middelt of a thousande deathes, butill wee bee gathered together into that blelled life, whiche is purchased unto by by the bloud of the same the Sonne, Amen. Energence, efcert mene opreinen then bines willingt

but solifie that chief, to great and you common lenie head of

#### MIIhon Caluine

The text.

I And the menne rowed to bryng backe the Shipp to lande, and thei could not, for the Sea wrought and was troublous against them.

14. And thei cried unto the Lorde, and saied: wee beseeche thee of Lorde, wee beseeche thee, lett us not perishe, for the life of this manne, and laye not upon us innocent bloud: for thou of Lorde hast doen, as it pleaseth thee.



his verte vectoreth that the Shipmen and the reste, were then more moved to mercie, when thei sawe the holie Prophete of God, willyng-ly to undertake that punishemente that he had veserued. And because he confessed hymself all

sie and refuled not the punishement , hereby it came to valle. that thei whiche were prophane menne, and in a maner barbarous, delired to ware his life. And when as every man might bee amazed at the present perill, this more increased the Mis racle, that thei pet had respecte buto the life of hom, who alone was in the faulte, and who now freely had confessed thefame. Bitt the Lorde to toutned their inpudes, that it might more clearly appears unto us, how greenous a crime it is to flie from the callping of God, and not willpingly to obeye his commaundementes, as we have alreadie faied. Many thinke this to bee but a light offence, and fo eafely flatter them felues:but it lieth not in the indirement of manne to weigh offences: this is a deteintfull ballaunce, when menne elteeme their frines by their owne fente. Let vs therefore learne to give vinto God his honour, even that he alone maie bee Indge, that he maie thine about us, that he maie determine upon the lightnefferor the greatnesse of eche offence. Allie Con 300 0000 300 100

But truely, except menne deceived them selves willyingly with faolishe flatteries, for certainly, common sense would tel

by this, that it is no light offence, to flix from the gonernment and Imperie of GDD, for as we have alreadic faled, by this meanes door men take awaie from God the four-aintie. For what remaineth unto GDD, if he made not governe menne, whom he hath made, and whom by his power he fulfameth. The Lorde would therefore here theme, that his ire none of therwise could be partited, but by the drowing of longs in the Sea: Although he respected a deeper matter, as mee that hereafter see.

But this in the meane tyme is worthie to bee noted, that the lorde would place an example in the persone of longe wher by all menne maie knowe that there is no valligna with bym: but as fone as becommaundeth any thong, bets to be obeien. The moords whiche the Prophet bleth, Interpreters doe die uerifp expounde, Hathar, properly is to digger and therefore some thinke that it is a Metaphonicali spreche, because the Rowers poeleeme to diggethe Sea : And this fenfe might agree well. Dethers fetche a Metaphon farther that the Dari rivers learched, or fought meanes whereby thei might Arike the Shippeon grounde: But the other Alexaphon because it is neverthe matter, pleafeth me better. The Latines call this Moliri, not onely when the Rowers voe rowe harve, but also when thei vie some greater endeuours. Well, the Shipmen then endeuoured to bypug backe the Shippe . But to what ende's Even that thei might space the life of the manne, who had alreadie confelled hym lelf to bee giltie before God, and for his offence that tempelt to bee raised by, whiche threatened Shipwacke to them all. But he laieth, That thei could not, because the Sea was trouble some. As alreadie wee sawe in the Lecture petterdaie. 120w I come to the next verfe.

Theiried (saien he) varoube Lorde and saied, we beseche thee O Lorde, wee beseache thee let us not perishe, for the life of this manne, and (Ne des.i. Ne reijeias) Caste not upon us inspected bloud. Now more plainly doeth the Prophet expresse, why the Shipmen so greately laboured to retourne into the Pauen, or to come to some Shore: Guen because thei were

n ignicoria

D.J.

now

now persuaded that longs was the worthipper of the true God, and not that onely, but also that he was a Prophet: after he had declared, as wee have alreadie feene, that he fleed from the fight of God, because he feared to execute that commanns dement, of the whiche wee have alreadie understoode. A reuerence therefore fell byon the Shipmen; when theiknewe los was to bee the fernaunt of the true Goo . And pet theifee lonas for one faulte, to france before the tribimall feate of God, and was now to be punished: this I faie thei fawe, and pet thei defired to faue him from puniforment. This place teacheth, that to abhore cruekie lis even by Mature grafted in all meme: For how locuer many merme are cruell and bloodthirftie, be= caule it is grafted in them by Mature. Bet then thei neuer be voice of this knowledge, that theading of mannes blood is detelfable. But pet many harden themselves, and per have thei a feared confeience, and neuer can flake of that error of minde, but that thei thall alwaies feele them felues to bee abhominable, bothe to God and manue, while thus thei heade innocent blood. Dence boeth it come that the Shipmen, whiche billertaile had in them fearce one droppe of humanitie, pet doe hum blie flee for fuccour unto God, when it touched but the bearh of one onely manne, and here thei faie, Anah Ichouah, We befeeche thee O Lorde . And to the confirmation of the matter, be repeateth the worde, Anah, Webefeeche cheel Whiche veclareth that the Shipmen humblie entreated that Gob would not impute this cepare but othern, my desitation signals and

the voctrine of the Lawe, pet naturally were theif o instructed that thei knews; that mannes blood was deare and precious unto God. Now as much as concerneth bs, were ought not unely to immitate these Parriners, but also farre to surpasse them. For not onely ought the rule of Pature, to bee of force with vs. but we also heave, what GDD by his owne mouthe hath protounced: Who so sheders mannes blood, his blood shall be sheade againe. And we know also, why God taketh upon hym to defende the life of menne, even because their be created

accordyng

e according to his Image. Who focuer therefore violently mas keth an affault against menne, the same as muche as in home it lieth, violateth the Image of the eternall God. Seevnait is: foroughe not all violence and crueltie, to bee unto us a double liogrour's Det muste unggacher out of this dortrine an other: thing. For here Goodeclareth by a Unquiar tellimonie, what is a Fatherly affection he beareth buto us, while he would have our life to be under his fafetie and protection, and verlarething verie deede that he taketh care to, vs., because he will take ve 2= at geaunce byon them, if any manne unjuffly doe us any hurted Later fee therefore how this poctrine on the one parte velliais e= neth vs from woorkyngiany thyng against our brethrenaut e againe, affuresh us of the fatherly lone of God, that we beyon es trained on with this delectation, maie learne to deliver our ei lelues wholy into his cultodie.

€,

Row come I to the laste member of this verse, where the a. Shipmen laie: For show O Lordr batte doden even asir pleas it Edrhee. Here the Shipmen lufficiently thewe, the willow r- w thei thedae not invocently blood . What how can theferthenis res agree betweene them felues, that bothe it should be inno. ch ent blood, and againe, that thei Would be without fault? Thei e- le this excufation, that thei obeie the indirement of God, that r, hei doe nothing in this cafe rathly, or for their own pleasure: e- at that thei followe that whiche God hath melcribed. Adais to bough God spake not, enidently pet there appeared what he ommaumde. For he would have the tempest continue till los ed were drouned as though God required some Sacrifice in ed be death of longs and thefe thinges do the Pariners objecte. is but let be marke, not to late the fault byon God, as blafubes of cous men poor wherwhile thei cover to acquite themselves. Me ei make God in faulte, or at the least let hom in their place. te The (laie thei) litterbhe alfo as a Judge to condempne bs. he hobimself is the first aucthour of our transgression: because all lo appointed it. Atthis daie truely many phentike felloon ses speake thus, and even take awaie all difference of good denill, as if the licentioninelle of menne, were unto them in ed steede chi D.if. ng

#### M. Ihon Caluine og v

steeds of a lawe: and doe in the means time pretends the provision of God, longs would not this should be understode of the Shipmen: but thei speake this, because thei understands that God dooeth governs the worlds with righteous sudgement, although secrete beehis countailes, and can not in our capacities bee comprehended. Because therefore thei were of this fullic persuaded, thereupon to comfort themselves and in the means tyme, notwithstanding how sower their persuade unto God the praise of righteousnesses feare their least their should

be thought ailtie of imporent blood, and the state of the same

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Dow then wee fee, how reneventlie thefe menne frake of God : and allo what greate Religion was in theim, that thei mould not befraude God of his our prailet Those O Lorde (faie thei ) hast doen as it pleased thee. Doe thei here accuse ODD of typannie, as though he fould overthrowe all thinges, with out either opber of reason. 120 verelie:but theitake that minciple; that the will of God is right and wife : pea, what foetier ODD hath betermined with hom left, the lame without and controverlie is tulte. Then when thet bee micever waved of this, immediatlie thei take to a rule of well boyng the will of ODD. And faie, Enen becaufe thou Q Lorde hast doen as it pleasedthee, Therefore are wee blantelelle But here it is alfo convenient to adde moreover, that the Shipmen book not here brabble about the fectete prouidence of God and lave homicibe to his charge as bugodlie and filthie bogges bee now a vaies : but because God hath manifetted his determination buto them, thei veclare that, that the ragpug formes of the Sea, and the tempest can not be other wife fetled and quieted, but by the azound me of Lonas, therefore this knowledge of the countaile of Godstake thet for a certaine Laver And per as I haue laied boe thei flee lubnuffine untuthe mercie of GDD, leaft in a matter to perflous and confuled he thouse infolde the in the fame punishement, because thei are compelled to theode innocent blood. Totall, now weeknows the meaning of this place. Octobing the cuch calle aware action of both and and no eneit, a cristhe liconteletifically of interme, were fines them in

And

I And thei tooke up Jonas, and caste hym The text. into the Sea, and the Sea ceased from her verse.15. rageyng.



Ere lonas now declareth, that the tempeffe Calnine. was railed up for his offence: because the event proned the same certainly. For not onely be= cause the Mariners caste lottes, but because after longs was casteinto the Sea, the Sea

was calme: This fodaine chaunge fufficientlie declared, that tonas onely was the cause, why thei were so nere Shipwiack For if the Sea had been setled shortlie after, and yet some come betweene, this calme might have been afcribed to Foruine. But feyng the Sea was quiet euen thefame monient. it could not otherwife bee fated, but that longs was thus condemined by the Judgement of God. He was in deede call into the Sea by the handes of menne, but God fo ruled, that no= thyung could bee aftribed unto men. But that thei execute that inodement, whiche God openly commaundeth, and requireth of them. To this enve therefore belongeth this verle. Rowe he addeth.

And the men feared the lorde with great The text. feare, and offered a Sacrifice wato the verfe. 16. Lorde and wowed wowes.



Dw lonas declared what fruite followed : and Calnine. first he faith, that the Shipmen fearenthe true GDD. For here he vieth the proper name of Goo lehonah, when as before wee fame, that thei were given wholie to their superstitions.

when every manne cried buto his Gods. But that was an erronious fluvie, for thei wandered after their superstitions. Mom the Propher noteth a difference, even that thei beganne to feare the true GDD. And although it maie bee that after-D.uf.

Ver Continue

ward thei fliode backe into their former errours: This pet ought not to be pretermitted, even that God compelled them to fuche feare. The Debrewes, as it is alreadie lated, doe lomtpine take Timere Deum:to feare God, for Colere Deum nenerally to workin God : In the seconde of the Kinges, the 17. Chapiter . It is face of the newe inhabitauntes of the Lande Chanaan, whiche were translated out of Perfea, Thei feared the Lorde: That is , thei immitated the rites of the Lawe in Sacrifices, to worthip God. But in this place, that whiche is apped, booeth shewe that the maner of speaking is more reftrained: for there is added A greate feare. Therefore longs fignified that the Mariners and other Pallengers, were tonthey not onely with a certaine feare of Goo, but also perceived. the Goo of Ileaell, to be the cheef king of heaven and yearth. and to holde all thynges in his hande and Imperie. Reither is it any doubt, but that this feare so brought the to true know: levare, that thei perceived that thei were mocked before, and that what foeuer the worlde hath faigned, to bee a meere tope and veceipt, And that the Goos made by the myndes of menare nothing els then incere Joolles. Calee understande now the mynoe of lonas.

The feare of God two avayes taken for outward wor ship, and true pietie.

But here are we to speake somewhat more largely of the seare of God. The Scripture when it speaketh of the seare of God, sometyme meaneth outward worthip, sometyme again true pietie. There outward worthipp is touched, there it is a small thong. For Hypocrites are accustomed to vie their Ceremonies, and testifie that thei worthip the true God: but yet because their submit not them selves but a God with a sincere assented in, neither brying soorthe saithe nor repentaunce, therefore doe their nothing els but marke and counterfeice. But the seare of GDD is oftenymes taken sor godsinesse it sels and their is it called the beginning and the heade of Idisedome, and also Idisedome it sels, as in the booke of sob: The seare of God therefore, that is, that reverence whereby the faithfull, willy agin submit them selves to GDD, is the beginning or hitder of Idisedome, But oftentimes also it commeth to passe

that

Iob.18.19.

that men are touched with a service feare, so that thei vestre to obeve God. In the meane tyme, pet thei rather defire, that he were plucked from the thone. This feruile feare is full of contumacie, because thei which can not exempt themselves from his power and Imperie, pet doe gnaw the bridle. Suche was this feare whereof longs here entreateth. For all the menne whereof longs here maketh mention, so sonainly were not chaunged, that thei wholie addicted themselues to God. For thei had not profited so muche, neither was the convertion of their mindes lo perfect and true, that thei were therby chaunged into newe menne. Dow then feared thei? Euen as God mested from them a certaine confession for a tyme. It maie pet be that some of them profited thencefore more and more: but I now speake generally of all.

Because therefore thei feared God, wee can not thereby gather, that thei so wholie were connerted, that thei all afterward were addicted to the God of Afraell. But pet thei were constrained to perceive, and confesse the God of Israell, to be the onely and true God. By what meanes: For that the fearfull inogement of GDD, had Aroken a terrour into them, fo that thei perceined hym to bee onely God, whiche contained under his governement bothe heaven and pearth. Now then, we see in what degree this feare is to bee placed, whiche Ionai here toucheth. For if afterward there followed no better progrelle, or goping forward in the truthe, this was onely of force o condempnation, because when as these Shipmen, by this nanifest instruction, acknowledged the onely God, pet thei ningled their impious superstitions with his worthipp, as in many men it is feen at this date.

The papittes holde one principle with vs, that the onelie Bod is the maker of heaven and yearth: pea, thei come neerer ilso, euen that the onely begotten Sonne of God, is our Re cemer. But in the meane tyme weelce, how theipollute thephole service of God, and turne his truthe into lyes, and minle God with Joolles, in suche fort that there is nothing pure mong them. But that principle is muche worthe, if God doe

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reache his hande to miserable menne. For if in the Papacie this were not certainly helde, that the worde of God is to bee credited, and Chaift the Sonne of God to be kyng and heade of the Churche, there were long rircuttions to beevled with themibut we have a familiar enteraunce unto them. For whe wee obiecte bothe the Lame, the Prophetes, and the Golvell. thei are helde then with a certaine reverence, neither bare thei contempne the aucthoritie of the motte high GDD. Wee fee therefore, how this feare of it felf is to finall purpole, if menne ficke ftill in their old mire: but if the Lorde will cal them fur. ther, this feare then openeth to theim the gate onto true vie tie, So (as I haue laied) it might bee, that some of the Mari ners and other Shipmen, after that profited more : But that feare of it felf could nothing els booe, but conuince theim, in fuche forte that no exculation might profite theim, before the Judgement leate of Godibecause a token was shewed, wherby thei might knowe, that there was none other &DD then was called upon of the elect people. Afterward he abbeth, that thei Offered a Sacrifice unto the Lorde. Thet were accusto: med before to offer Sacrifices to their Toolles, but now thei veclared, that thei worthipped the God of Ilraell: For to this ende doe belong the Sacrifices. But withall this is to bee noted, that this confession was of the expressed, that God might confirme the faithe or credite of his worde. For when thei perrefued this whole matter, to be governed by the well of God. thei were compelled to confelle, that he was the true God, and this was the ende and scope of the Sacrifice.

But here it maie bee demaunded, whether that Sacrifice pleased GDD. It is certaine that so some as menne brying in their owne inventions, by that mixture is corrupted and vitial ted, what sower els in them might seme worthie of praise. For God will have no fellowe, as it is sufficiently knowne. And alwaie that saiping of Exechiel is to be kept in memore: Goeye, and Sacrifice to the Denill, and not unto me, saieth the Lorde. God there resuleth all Sacrifices, whiche thei were wont moster emong the people of Israell, even because there were surposteristions

perstitions mingled with them. God therefore veclareth, that he fo vifalloweth thefe mixtures, that he had rather that fuver-Stitious men, Mould be wholie ginen to the beuill, then that his facred name should so bee prophaned. Therefore of it felf this Sacrifice was neither lawfull, nor could pleafe God : But by Accidentes, of outwardly (if I maie fo fpeake) this Sacrifice pleafed God: Becaufe he would have his glorie by this mea. nes to florish and thine And although he refused the Shipmen How the thefelues, pet mould be have this worke, to be some testimonie worke of a of his glozie: as foz example: oftentimes the work in respect of wicked man maie please the manne maie bee corrupte, and pet after an accidentall mas God. ner, it thall tende to the glorie of God. And this is viliacutlie to be noted. For at this vaie there is a disputation, or rather a Marpe contention about good woorkes : And the Sophisters in this subule argument, or paralogisme deceine them selves because thei thinke of imagine that wootkes, motally good, either are preparatorie to the obtaining of grace, or els are meritorious, or befervers of eternall Saluation, When thei fame workes morallie goos, thei onely respecte or regard outward appearaunces: Thei neither respecte the fountaine from whence thei come, not yet the scope whereto theirende. If the harte of manne be impure, certainly the woorke that proceabeth from thence, thall be alwaies unpure, and thall flincke in the fight of God. Againe, if the enve bee wicked, that is, if the purpole of menne beenot to worthip God, and that with a line cere harte, even that woorke whiche is otherwise molte excellent, shalve moste filthie in the light of God.

To childishlip therefore, and farre are the Sophisters de: reined, when thei fair that woorkes, morallie good, doe pleafe God, or bee preparatives onto grace, or deferuers of Saluation. But how maie it be, that a worke thoulonot pleafe God, and pet tende to his glorie's aunswere that this verie well agreeth, neither is there here any contravietie, whiche eallie can not bee accorded. For God after an accidentall maner, as I have alreade faced, applietly those thonges to his glorie, which of them lelues) I fair of them felues, that is in respect

of men) are berie corrupte. So also in the Papacie, the name of a Christian serueth to the glorie of God, for alwaics some remnaunt of Chiffianitie remaineth. For how commethit to paffe, that in this tyme the light of the Gofpell hath appeared out, when as pet at the least in fewe places, true pietie hath been restozed : Forfoothe, becaufe the Lorde neuer fuffered true Religion, to bee quite extinguisheb or quenched, in that place where pet it hath been corrupted. In the Papacie therefore, Baptisme, the verie name aswell of Christe as of the Churche. finallie, A certaine forme of godline fe: All thele of them selves were buppofitable altogether, but pet after an accident all fort, are of force, even as I have faied. But if wee confider aswell the Sacrificers, as also the common sorte of people, we shall finde, that thei dooe nothing but paruerte the worthippe of God. When as rathely, and like a hodgepodge, thei towne their superstitions and inventions to the woode of God, no linceritie is observed. When therefore thei thus confounde heaven and yearth together, nothing els dooe thei but prouoke byon them selves the wrathe of GDD. Now therefore we knowe why long faieth, that the Shipmen and Paf fencers offered Sacrifices to God. But pet this allo is to bee remembred that I lately faied, this Sacrifice to bee a fiene of the worthip of God. For from the beginning, alwaies this opinion remained in the hartes of all menne, that Sacrifices were not to bee offered, but to GDD onely . And prophane menne in all ages, none other wife deeme of Sacrifices, but even that by them, thei hewed forthe their Religion towards the Goddes.

When as therefore Sacrifices from the beginning have been offered to God alone, it followeth that thei at this daic are inexculable, which adiopyne some as fellowes with God, and unto mortall men or Angels, offer their Sacrifices. How maie this bee borne in Christians, lith the Gentiles alwaies have confessed that they tooke them alwaies as Goddes, unto whom thei were accustomed to offer their Sacrifices. But hom from God pronounceth his chiefest Sacrifice. But now

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fépng God pronounceth his chiefelt Sacrifice to be Inuacation, as wereade Pfalls o. In the Daparie all religion is quite perverted, when as thei not onely indocate God, but also the perp creatures, neither doubt thei more ofte to flee for fuccour unto Peter of Paule, pea, euen to Sainctes of their own makung, counterfeit and feigned, then winto one God. Alben as therfore thei spople God of that his chiefest right, we perceine that with that their facriledge thei tread under foote all pietie and Godlinelle. If therefore prophane men teftified that thei worthipped the Lorde, and the God of Ifrael onely, with that their outward facrifice: let be at this daie learne not to transferre the honor of good right belonging buto God, to the creatures, but let this honour, even that he onely maie be inuocated, remaine wholy and inuiolable buto him: because this, even as I have lated, is the chiefest and most eppecious Sacrifice that he requireth and alloweth, acted in the arms . 2001

Mow also Ionus abouth that , The Shipmen vowed vowes to God. This appertaineth to genyng of thankes, or is a parte of thankliciuping. For we knowe that in vowes alwaies this hath been the intent, not onely of the holie Fathers, but also of Superstitious Dipocrites, bothe to binde them selves to God, and alfo to geve hom thankes, and tellifie that theiome unto him or frand bound onto him, both for the prefernation of their lives, and allo for any other benefite that happened unto them. And this was the continuall course in bowpug vower, in all ares. Therfore when as now the thipmen made bowes buto God, certainely their enounced their Ivolles, first thei cryen de les out to their Gods, but now thei understande that thei praied in vaine, and without profite: for that rafflie thei caft abroade their bonces in the aire. Mow therfore their birect their bowes to the true God, because thei knowe that their lives be in his hande. And hence is it easie to bee collected, how foolishly the Sophilters heape togither at this vaie al the places of Scrip. ture which entreate of vowes, or where any mention is made the Scripture. of vomes. For thei chinke, when we condempne their wicked bowes, that we are bitterly ouer whelmed, and paquiffed with 31.ij. their

The Sophisters miltake

Schilling dinamir fo

It is lawfull to make a vowe so that we make the word of God our warraunt

The ende of yowes.

Why there be corruptions in the vowes of the common peo ple or of the Papacie.

Two principles vsed of Scriptures when it speas keth of yows

their vaine collection of that very worde, Vone. And pet none of vs ever venied, neither vooe denpe, but that it is lawfull to make a vowe, so that it be boen by the prescription of the lawe and the Gospell: that is, so that men do not rashly obtrude buto God, what foeuer commeth in their mind, but do bowe that whiche is acceptable buto hym: and againe, have with them a right and full ende of their bowes, even that thei maie thereby teffifie their thankfulneffe in the light of God. But in common bowes there be most epalpable corruptions, as there is allo in all the Popes Religion: because they dooe confusedly bowe this or that to God, and never respecte what the Lorde requireth or alloweth: As one man for certaine baies abstais neth from eating of fleshe. Another man combeth nothis head for a certaine tyme. And another wandereth in some Bilaremage. Wice knowe that all thefe thinges are refused of God. Againe, admitte thei bowe nothing but that whiche is allowed of god, pet is that allo berie prepotterouflie doen, because thei will needes by this maner binde God buto them. And alwaies that Deuilliffe opinion of Defere of Merice Stickethin their myndes. Lastly also, thei never respecte what thei them felues are able to doe, but thei bow perpetuall chastitie, when as pet incontinencie both burne them; and fo we fee that after the maner of the Grauntes, thei fight and frine against God homfelfe, and withall booe permitte untothem felues an bitbrided libertie, to bow any thing what thei lift. Let us knowe therefore that as often as the Scripture fpeaketh of vowes, it taketh thefe two principles, even that vowes, because thei belong to the worthippe of GDD, ought not to be undertaken without any difference at the pleasure of men, or as men lifte, but ought to be reduced and referred unto their rule even that men bypng nothpng onto GDD, but that whiche theiby his worde knowe to be allowed of hym:and againe, that thei kepe the right ende, even to declare by this token their thankfulnelle towarde God, and witnelle that by his benefite thei are faued: even as whe the thipmen bowed, certainly theithought no other thying, but that God was their beliverer: and fo te-3367 Stiffe

fiffe that at what time thei shall fafe come to the Daurn, that then thei would make this manifelt, that the God of Afraell bath had mercie on them. It followeth

I And the Lorde had prepared a greate Fishe The text. to swallowe vp Jonas: And Jonas was in the bellie of the Fishe, three daies and three nightes.

DE thinges which the Prophets here briefelp mentioneth, it is our parte more biligently to confider: For this is eafily past ouer, when in fewe wordes we reade that long was fwallo. wed by of one fift, and there remained for three

daies and three nightes. But pet although longs neither ampliffeth nor fetteth out after a Rhetoricall forte the thynges which we fo flightly paffe over, neither pet bleth any braverie of words, but makes mention therof as of a common matter, pet let us fee what the matter it felfe importeth, Ionaris cafte into the Sea: he was before this, not onely the worthipper of were punithe true God, but allo a poppet, and faithfully without boubt shed. executed he his office. For God had not determined to fende What deserve him to Nineneh, but because he had bestowed boon him some we notable giftes: and knew allo that he was sufficient to undertake fo greate and fo weightie a burden. Seyng therfoze that Ionas faithfully ftudied to worlhippe God, and all his life to attende viligentlie upon hym, and now yet is cast into the lea, as unworthie of the daie light, is rooted out from the compamie of menne as unworthie of the bulgare and bnaccuffomed punishment, which other men suffaine, but is cast (as it were) out of the worlde, that he might be demined of the common etementes, which punishmet in time past as it is welknowne, was appointed buto Patricides , or Purberers of their Parentes.

When as lowar therefore feeth him felfe fo handled, what I.iij. might

might he thinke: Again, now when he laith that he was three whole onies in the bellie of the Filh, certainly to did the Lord awake him, that he was troubled with continuall didputer for he was drowlie then when he was swallowed up of the Fish: but, even as though the Lorde had violentlie dragged hun to his independent throne, so suffered he continuall torment. Continuallie also he might thus thinke how are thou dealte with all? For GDD killeth thee not once onely, but also will give thee over unto a thousande deathes.

Job.14.8.

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We fee what lob faieth: That when he is deade, he shalle nuiet, and free from all miferies. Jones without boubt was alwates veren with this griefe, that he knewe that God was againft him, and his mortall enemie. Dis confcience might tell hom: Thou realest not now with men, but with God himfelf, who now perfecutetly thee because he was a fugitive from his prefence: When Ionas therefore of necessitie must needes recountry them felle after this forte the anger of Goo, this was more greenous unto hom then a hundred beathes . for lob and many other in this cafe moffe earneftly belired that they mitcht ove . But now becaule Imais not killed, but languitheth in continuall tomentes, certainely none of be can comprehenve in minde his griefes, lo farre is he from the uttering of those thinges, whiche in those three daies might come into the monde of lonas. But I can not make an ende of the refte nom, I will beferre it therefore till the nepte Lecture. Monant

#### The Praier.

Raunt Dalmightie God, lith thou lettell forth but wat this time thy holie Prophet to be a fearfull exaple of thy wrath against all that be diso-

bedient and Kebelles againste thee: graunt (I saic) that we maie learne to submit all our senses and affections with the worde, that we refuse nothing that pleaseth thee, but that so we make

maic learne to line and dre but thee, that wee maic wholy depende byon thy will, and maic is magine nothing, but that whiche thou by thy wordehalf testified to bee acceptable but other, or allowed of thee, so that we maic marche but thy conduct, and all out life longe obeie thy worde: till at the length wee maic come to that blessed rest whiche is purchased but o by the blood of thine onely begotten some, and late by so in Peauen through the hope of the Gospell of the same Christe. Amen.

the last Lecture wee beganne to erpounde the last verse of the first Chapter, where los nassaied that A Fishe was prepared of the Lorde. The saied that it could not otherwise be, but that Ionas, whenas he was in the hele lie of that Fishe, did feele most greenaus

torments, as though now he were appointed to eternal death, folong I faie as he was deprined of the taffe of Gods grace. Withiche thong againe more enidently thall be declared in his Canticle of Plalme. Bur nowe one queftion is to be handled of, bawhither God created at that tyme the Fish which receiued lonas. For so much that saipnos (that: God prepared a Fish) feemeth to inferre. For if the Filhe had at that tyme fwamme in the Sea, the Prophete might have bled another worde, as thus: The Lorde caused that the Fish should Occurre, or: the Lorde Sent a Fishe, for so the Scripture is woont to speake. But here, the Fishe is saied to be prepared. But this doubte maie be refolued thus, that although God created not the Fift at that time, pet did he dispose the same to this ble: because we knowe that this was not doen naturally, that a Fishe should wallowe lonas: and again, should three daies a three nightes keepe hom onperished in his bellie . I therefore referre that whiche is here spoken of (that a Fishe was prepared) unto the confer=

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simila

The Fishe was prepared dained for the fauegard of the Prophete. Gul. Rondeletus

confernation of londs. And certaine it is, that there bee some fuche fithes which are able to fwallow men whole. And Gnthat it was or- leielmus Rondeleins, who writte a booke of the fifthes of the Sea, by probable reason, gathered that it was a fishe called Lamia De lawe that Fishe whom he faieth to be of so large a bellie and broade mouth, that eally maie fwallowe one man: and faieth alfo, that sometime there was founde in the belie of that Filhe Lamia, arrarmed man. Therefore as I faied. either a Athale, of a Lamia, of some Fishe unknowen unto bs, mate venowre a whole man: but he whiche to is swallower up lineth not in the bellie of the fishe. Therefore long, that be might note the miracle, laieth that this fill was prepared of the Lord, because he was received into the belly of the Fill. as into a friendly harbozough or lodgyng. For there although be rested not in mynde, pet in bodie he was as lafe as if he had walked on the lande. When as therefore contrarie to thorder of Macure, the Lowe preferues his prophete there, no marsiatle it is, if he fair that the Fishe was prepared of the Lorde. Row I 3 come to the leconde Capter.

though how he been appointed an elematheath, The ce he want continue of the mar of Table or acc. the againe more cutte that he received in his Journe. Thus nows one question is to be handled cher Con created ar char come the Afth unitely refer or is muly that laipner (that: God prepared a Fig.) tre. For diffe Filhe had that come fodomine sees, the Brachete mighely we bled another me because busic Che sopre cauled that the frib lique to Occurre, or the loger Son a filhe, for lo the Beriggine is moenteel beater. Filhe is faich to be menance. Bur chie Carbie mais berefound thus, that entire the Conference out the Belly ection of the property of the fact a similar confidence of the confidence of the and the was not been a seed on each the seed own ivallowers to merand age in floodin their vence a cheer with the kreye him nanerifice in the ballie. I therefore refer or had whicheig here spoken of that a Pifes or as proposed buttom e

b

co. 21/2 (Fo alles de The feconde Chapiren line 2200 es mis

And Jonas praied onto the Lorde his The text. God out of the beallie of the Fishe. The rent of the to prate, is And he faced, I have cried in myne afflicti- 2. when the

on unto the Lorde: and be heard me, or he auns wered me, out of the beallie of the grave cried I, and thou hardest my poice

euen

autheth vs



अप्राहती -

Den lonas saieth, That be praied out of Calnin. the inward partes of the Fishe the firste theweth with what a fortitude of numbe he was endewed. Then therefore he taketh hym to a newe minde, because whe he was at livertie whe thought that he might after a fort mocke God: he was a

fugitive from the Lorde-but now when he is thutte by in outward mileries, he beginneth to praic, and of his owne accord, fetteth hymselfin the light of God. This is a chaunge, or alteration worthie the notyme. And herehence wee gather, how greatly it is expedient for buthat we bee brawne backe with chaines, and bee vetained, thutte by in Fetters as it were, bes cause when wee are at libertie, immediatly then wee frais as broade without any measure. Ionas when he was at liverties wared wanton as wee fee, but now when he perceined that he is fatte bounded whe violent hande of GDD, he alterethis minde, and praiethour of the brailie of the Miller And this time cumitaunce is also of vis to beemarked, for the worder founds as if he should fair, that he praired out of the verie helles. But how could it bee, that he then directed his praters unto God, by inhose handehe same hour settro bee so severely punished? For GDD matte feuerely handeled hour, long was after a fort detuen to eternall destruction, to the bealth at the fille,

A lawfull and fit tyme to praie, is when the Lorde punisheth ys. euen as wee thall hereafter fee, was as the beallie of Delle. 02 the grave. And pet in this desperation, long gathereth his foirites to hom, and taketh courage, and can take homfelf the right wate unto God:this is a wonderfull, and almoste an incredible crample of faithe: Therefore, let be learne to waich well what here is faied : Chat when the Lorde punisheth bs hardly, then is there a lawfull and a fitte tyme to maie. But wee knowe how the greater parte of people bispaire, and are not wont to offer their paiers buto God:but when their mindes bee quiet. But God hymfelf then cheefly inviteth be unto hom, when as wee are brought to greateff extremitie. Let be therefore remember that, whiche long telleth of hom felf.e. uen that he cried buto God out of the verie Belles. And withall he allo confirmeth, that his praier proceaded of true faithe: For he faieth not simplie, that he praied onto the Lorde, but also he addeth, bis God. But he speaketh earnestly, and verie peliberately. Well: Ionas although he were not onely like a peope manne, but almoste condempned, pet per swaded with homfelf that GDD for all this, not with transport would bee mercifull unto hom, if he fledde for fuccour unto hom.

Other fee therefore that Ionas praied not by chaunce (as hypocrites are wonte to have the name of God in their mousthes, when thei bee oppressed; but he praied seriously: because he was persuaded that God would bee mercifull unto hym. Now it is to bee marked, that the praier of Ionas was not be tered in these woordes, whiche here are mentioned: but Ionas while he was in the beallie of the Athale, medicated with hym

felf thefe conitations. The enmand, all 33th as nominer of

After what lopte thereforehe was afflicted, he veclareth in this Canticle, and wee shall certainly see, that he was opa-wen every waic: As in temptations it must needed bee, that our myndes should bee moned hither and thither. For the sermanness of God eniope not the victorie, without greate trouble, wee must therefore place the Souldier and that valiantally, that we make get the victorie. Ionas therefore in this Caneticle sheweth that he was to see with greate visquietness and

Marpe

Darne tomentes: but withall be thewerh that this minciple was fedfattlie fired in his minne, that God mutt bee fought binto, and againe, that he feeketh hom not in vaine, because he is alwaies readie to helpe those that bee his, as often as thep thall crye buto hom. And therefore he faceth: I cried wato the Lorde when I was in trouble, and he aunswered me. There is no doubte but that long mentioned after hee came out of the bellie of the Whale, what happened unto him, and naue thankes to God. This first verse therefore conteineth two partes. First that long in his distrette, fledde for succour unto God: The feconde parte conteineth a thankforeuping for that, marucilousite and contravie to all fleshly unagmation bewas des liuered: I have cryed (faieth he) in mp tribulation buto the Lozde, A creed out of the bellie of Well, and thou bearbest mp popce. Ionas as we thall hereafter fee, not without greate contention directed his prater onto God: he frined with many difficulties:but how loever many impediments die doncurre, pet went he forwarde and fraied not from praier.

Row he also declareth that he praied not in vainc: for that be might the more amplie letout the wrace of Goo, hee latetly our of the bellie of the grave. Deput this worde, Affliction, in the first member of the verse, but here more clearely booth he expresse how notable and worthie of memorie was the benefice of God that he escaped late out of the bellie of the Whale, because the same believed the Fishe was as the believed the Graue: Seholthe Debremes call the grave, of the corruption Schol very that is therin. And the Latin interpreter almost in every place for the grave. hath translated it, Hell: and sometyme Scholis taken for Hell it selfe: of the estate of the reprobates, whereby thei perceive themselves convergened in the light of God, but more often is it taken for the grave; which fince I gladly in this place kepe. even that the fifte was like the grave. But he fignifieth that he was so enclosed in the grave: that there appeared no waie out. What is the bellie of the grave's even the most inwarde and deepest parte of the grave. And when long was in this Rate and cale be faieth; that he was beard of the Lorder And R.ij. bere

often taken

Thereve.

ver/8.3.

Cairing.

### M. Ihon Calume qv

here againe it is expedient to repeate that which I lately tous theo, even that bonas althoughin mosts greuouse tentation, was not so oppressed, but that his praier escaped into the presence of God. He praied therefore, and not simplify praied, but he also expressed his behemencie and affection when he saieth that he representation made a strong noyle, and it is no doubt, but that berp nenesseis wrestented toward greuous complaintes. But how so the matter be the howled not, as the unbelediers are wont, who seele their sinnes, and sufficiently complainte, but pet their power out bathe bestowinges to no purpose, so was here discovery hymiselfe from them, saigng that he cross and called how wonders with followeth, a through that he cross and called how wonders with sold week, a through that he cross and called how wonders with sold weeth, a through that he cross and called how wonders with sold weeth, a through that he cross and called how wonders with sold weeth, a through the property of the sold was a state of the sold of the sold was a state of the sold of

The text.

in the middest of the Sea, and the flooddes

all the water paffed ouer me sold singles

Caluine.

Reave this place oppositelies that is, that is, that is, that is, an here for amplification take veclared hise state. This was five a greate thing, out of the believe the stiffe to cried into God: but farre more difficult a thing is was, tollifte oppe his

Schol very often taken for the graue.

might call upon God being call into extreame daungers; but when it came into his impute y that what locuer will be luffered, may laked upon by unfrom aboue, because he endeuoped to see a maje from the windows of GOD, howe could be pieted through with pipaier even uno the Deattens; when subspace through with pipaier even uno the Deattens; when subspace tendeth, when he sateth. But thou haddest caste mee into the deepe, even to the middest of the Sea, the stooder compassed metalls by the area and surges passed one into the meddest of the Sea, the stooder compassed metalls by the area and surges passed one into the middest of the Sea, the stooder compassed metalls by the area and surges passed one into the middest of the Sea, the stooder compassed metalls by the area and surges passed one into the middest of the Sea, the stooders compassed metalls by the area and surges passed one into the middest of the Sea, the stooders compassed metalls by the area and surges passed one into the middest of the Sea, the stooders compassed metalls by the area and surges passed one into the middest of the Sea, the stooders compassed metallic by the area and surges and the area and surges areas and the surges areas and surges areas and the surges areas and surges areas and surges areas and surges areas are surges areas and surges areas and surges areas areas areas and surges areas a

September 11

inhile he endenozed to thunke uppon praiers: Hor this came first into his mynde that God was his beter enemie. For lonas then never made account that he was cast into the Sea by the Marrines and the rest, but his monde was throughlie fixed in Goo . This is the reason why be saieth, Thou Lorde haddeft cast me into the bottome in the harte or middest of the Sea: Againe, Thy furges and thy manes, &c. Were he refpecteth not the nature of the Sea: but as I baue faied, be fetteth all his fenfes on God alone, and acknowledgeth that he hath to doe withhim, as if he Mould faie: Thou D Lopde doeff put me to flicht, or brittest me awaie in perfecutong me; and pet Jappioche unto thee. Thou infearfull forte doest theme that thou arte offender, and yet I beleeche thee: lo farre are thele terrors from pulling me favre from thee, that as I were price ked forwarde, I come willpuglie buto thee, because there is not els where for me any hope of faluation. Rowe therefore we fee of what force this Antithesis, or Oppositio, is when as Ibnas fetteth that revible puniformente that he fufteined at gainft his praier. Now let us goe forwarded administration ronwell amaie that allible of

Then I saied, I am caste awaie out of thy The text.

fight: yet will I looke agains towardes thy verse.4.

bolte Temple. and and an armine and armine towardes.

the fiels parte of this verse, long, again tone Calnine, firmeth that which I saied, even that, whe we would praise, not onely the gate was shuttened gainst hym, but that there were (as it were) hours include wate, that he should not as

spire with his praiers but GDD. Reither petrogardeth he onely in what state he was in , but rather cheesly he marketh the cause, even that he had provoked the anger of God uppon hom self. And therefore he saieth, I faied, I am reiested from the fight of thine eyes. Some there bee that coldy expounde this place: Charle was onely expelled our of his Countrey, least

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least at any tyme he thould beholde the Temple. But I boubt not, but Ionas here mentioneth that he suffered even better tozementes, even as if all hope of pardon were cutte of from him. What: (thinketh he) thall I pet hope that the Lorde will bee mercifull unto me: It is not to bee hoped foz. This is therefore the rejection, of the whiche he speaketh. Foz God is saied to drive by from his sight, when he sophiddeth us all accesse unto hym. And therefore Ionas thought hym self altogether as lienated from God.

Obiection.

Ifany manne obiecte, that then his faithe was quite ertincted: The aunswere is readie, that in the striuping of faithe, there bee many civill conflictes, when as one immagination commeth in place, and an other meeteth that Exopolito; for otherwise there though be no creall of our faithe, but even in this inward conflicte. For if hauping quiet myndes, wee can thinke certainly that GDD is mercifull unto us, what proof were there of our faithe: But when fleshe telleth be that God is againste be, and that there is now no hope of pardon any moze, then faithe beginnech at the length against this, to caste. by his buckler, and briveth awaie that affault of temptation, and conceiveth hope of grace: Dow soever so, a tyme the Lorde feemeth to bee vilpleafed: Then I faie is faithe truely tried. Suche therefore was the frate of Ionas, for accordyna to the imagination of his fleth, he thought that he was altogetherabieded of God, fo that in baine might he come unto him, Well, Ionas then, whiche had not per put of flethe and blowd, could not by and by conceine the fauour of God, but thele difficulties did rife against hym.

The latter parte of the verse is diversely of Interpreters expounded. Some tourne it negatively: I will not looke to-ward thy holie Temple: but the woodnes will not admit this interpretation. In Entongest the Pedrewes signifieth, But, Or, But pet notwithstanding, it signifieth also Certe, truely: Sometyme it is taken for: peraduenture, doubtfully. The greater parte of Interpreters doe translate it: But I will be holde thy holie Temple, As though Longs had here removed

that

that his diffidencie, whereof helately made mention: as alwaies the faithfull brole them felues, when thei are caried awate into any boubte. As thus: What 's Willte thou for this cafte awaie all hope, feeping that God will bee peaceable and pacified with thee, if thou come unto hom : Interpreters oce thinke, that here is a figure called Epanorthofis, that is, a Re Exavoptractation: because lonas here chaungeth his sentence, and recanteth the falle principle, whiche he first tooke of his fleshelle Correctio. imagination. For he laiet first, that be was rejected from the face of the Lorde: And now be repelleth that temptation, accordyng to the myndes of those Interpreters, and saieth: Bus yet I will see thy holie Temple: although now I seeme to bee res ietted of thee, yet shall thou at the last take me into fanor. Tale might notwithstandpng, without any alteration, so expounde this verse, that it might bee full. At the least, or yet I shall see thy bolie Temple. In maner of wilhping, therefore might the future tenfe, be taken as the Debrewes are accustomed, bothe to ble the future tente, when thei praie, or when thei wishe any thyng . Well , therefore will this fenfe agree , that Ionas wavogynglie as pet both thus praie. Tet, orat the least, Lord, I will adde this, even that I maie see thy holie Temple. But because the former interpretation whiche I brought, is probable, therefore I will not contende. What wever it bee, wee fee that Ionas wholie bispaired not, although the imagination of Thei faie: the flethe pricked hym forward to desperation, because that by and by he converted his wooddes buto God . For thei whiche murmure against God, thei rather speake in the third person, as tournpng them felues from hom.

But Ionas here letteth God before his epes, Iam caste a: waie (faieth he) from thy fight, the doeth not expostulate of debate the matter with God, but beclareth that he pet both feke DD, how lo euer he thinketh that he is farre cafte of. And then he abbeth . At the leaste I will fee yet againe thy holie Temple. Whereas he weaketh of the Temple, there is no boubt but that he fet before hym the Temple of God in Jerufalem, as the substaunce of faithe. For when he was abiected,

He hath calt me awaie from hym, and not as Jonas faied, thou haft reiected me.&q

## M. Hon Calume gy

he nathered together all those thonges, whiche might seeme to bee able to establishe and erecte his hope: for he was Circumcifed, he was a worthipper of God, according to know leage, he was brought by in the Lawe, he was exercised in Sacrifices under the name of the Temple, therefore be comprehenoeth all these thyinges breefly, wee see therefore how he ammateth homfelf in extreame baunger and necellitie. And Note. this adminition is profitable, for while wee fee all passage, or enteraunce unto GDD to bee flut by against vs, there is nothoug more profitable then to call to monde, that pet from our Arte infancie he bath adoptes be, and againe, that he manifefee his grace with many fignes, theefly that he bath called bs by the Gospell, into the societie of his onely bearotten Sonne. who is the life and Saluation: and againe, that he hath confirmed this grace, bothe by Baptiline, and the Supper of the Lorde. When as therefore thefe thonges thall come in minde. we thatbe able to breake through all the impedimentes by out faithe. Now let be goe on.

The text. verse.5.

To the tootes the Hebrues fignifieth to cut out, fome turne stato de the vuermost boundes The worde differeth ho Schol. beyng sechoth.

The waters compassed me about unto the foule the depth closed me round about, and the Bulrushe, or weede, was wrapped about my hedde.

uniling tenicagner, that

6 I went downe to the bottome of the moutaines: The yearth with her barres was about me for ever, yet thou hast caused my life to ascende out of the pit or sepulchre, O Lorde my God med substitution of salt sud silven falem, as the fundamine of faithe, For when he was all ecc

Dere

Gre urmany woodves long profecuteth how manusbruger might occurre appichemight overwhelme his foule with terrour, and might withdrawe bym forthe from God, and take awate all petire of praier. But alwaies this is to

beskept in memorie whiche we laieneuen that he had to poe with God. And true ly this is to bee marked, whiche the 1920: phet David faied in the 39. Platine: Thounotwiebstanding haff doon it. Monafter he had complained of his enemies, he then againe tourned his myndebuto God, fairnglas is were thus:What doe !? What profite I by thefe complaintes: For menne doe not onely molett me but thou D Lorde halte doen it. So love here fetteth alwaies before his faceshe Arent ODD hecause he knewe that no suche miserie could fall upon hym, but for his fynnes, he therefore faieth that he was come paffed about: And againe, that he was with the beene chosed as bout, but at the length he addeth, that GDD hath caused his life to ascende out of the pitte. Telberefore hither tende these circumstaunces, that loves could not without greate marbaile haue accelle buto GDD, when as by all meanes his life was oppressed when be lateth, that he, was compassed with the was ters enemes the foule. I understande it, that he was compasfed with the waters deadly, for other expositions are to small purpole, or wretten And the pelipemes faie, that their arepal We faie; we ned even to the finde, when as thei are in vaninger of their liues. And the Latines faie alforthat the harte, the entrailes, of the bowelles them felues are wounder . And fo in this place, the harte of The waters compa fed we about, unta the fanle : Againe, The hym. &c. despa enclefathme Some transfate Seph, the Senge: Some againe translate it the dreathe Alga, whiche hath leaves like Lettige Deherstranslate it a Bulouthe : But all commeth to one lenfe. Centaine it is that the Pebreme moorde fignifictly a kinde of Sedge: pea, some thinke that the redse Sea was so called because it is full of muche Seones and Bulrushes. And thei thinks Ruthes take their name of their four rotting. But what Lover meanethin endont, went that the weedes L.f. 211311

are greeued at the harte: This went to

## . 26 M. Thon Calume 9

mere latte wrapper about his hence, that is, the weedes bid growe over his hence of or it is harve to eppound it, as forme nor of the hence of the Fifthe.

But Ionas speaketh Metaphopically, when he laieth, that he was enwrapped in the Sedge, betaule there is no hope, when a mame is enwrapped on the Geoge, in the bottomers the Sea. For how should be escape from destruction, whiche in the Seais beine as it were bounde. Metaphopicallie therefore Ionas meaneth, that he was so dienchen in the deepe, that he could thence by no meanes escape, but by the increable power of God.

bottome of the Pountaines. But he speaketh of the Pountaines which entered that he was a store so the Sea as if he said. Chat he was not onely caste into the mivdest of the Sea; but so oner whele med, that he was faste sireu, as it were in the bottome, under the verie rootes of the Positiaines. All these tends to this ends even that there might no gopng out be hoped to zercept God reached hom the hands from Peauen, and delivered hom by a strange and incredible epample.

De faieth that. The yearth with her barres was about bym. By this maner of speeche begineth va to understance, that he was even to thutte up, as if the whole pearth were like a gate. Totee knowe what maner of bares tothe barres of the yearth bee if wee will graunt barres unto it of forifagate bee quite shutte by by barres ( thee knowe what and how greate is the portion of the yearth. And if wee imagine the yearth to be the mate, what maner of barres mult there bee? It is even thereafter therefore, as if long thould fair , that he was forbiopen this vitall life, even as if the pearth were lette against them, he thould not escape out to the light of the Sunney The yearsh (therefore, fatethhe) muse opposite cioro megand chier forener. Aftermard, he commeth to thanke fgiupng, faipng: Bue thou O Lorde God , baste made my life to aftende out of the pitte. After that Ionas had view a long veicription, that he might veclare that he was not once dedde onely, but with many and of

uerle

perfe peather apprelled of ere no wheapeaped a theules listin ma because he was beington by the known. Thou (frictly he) O Lordemy God, bust confedentificial sande John was anube confirmetly that which I have once alreads laton; enter that he poto reomodone frictions praiers with growther absolutions per michaelit ious affection of fairhistion be moulo accuerbance callenthe doone chin Gud, but that he was faren waden of the Facheilp lone of GDD which enrigh chope for certains and fince Stallundianat his haliven of The More lie faieth of bon O Lordening (1019) the later hand you the delinered maybers haft braughten ple faminofiberge aver in pregulanant berefore here beepung render gefüsselt, diet be mas byche he me of B.D.D. not onely neligered framepterame patingery but was raisen by from the people, by a cercaine forme of refuereation. His her therefore apperenneth this fairno, when he faired a theo his life was brought out of the Sepuiche, or from verictorups tion to felf. In followerhal in talle by together wollowing all of the total

altou eine do rodinom find outre proposition and todus outrous The text. membred the Lorde : and my praser ente \*Or wrapped it selfe togethat leave trade of the Temple To and to the first wind that

it felfe together ouer me-



thence. In the meane tund wee gather againe, that he Der Const in one perferennentehenbeil the Calnin. disputed which be first faire, even chache was afflicted will insite arrenous toumentes, pet To bee was not viliniated, but that alwaies he conceined formeratte of the lauguot God, that

by this meanes he might be encouraged colpanies propfirst he confelleth charbis toule felte a recraine atmic of faint aelle, in Was in wind of and in which and perplorine cogitations of that shur and see feare in the state of the state o of his owne nature he could not unfolve hom felfe out of the mid bod is de fame as coulding the words between a light, in the Hebrewe lignified to couet sit also fignifieth to Niphaliano Hichpack (in whicheroming attoirst is here taken) con Fainte & But the forther again and with the the kepte, even that his faule mounde Lif.

The wicked remember God.and Baga subui them.

## M. Ihon Cahrine agy

mound by it felfe together he in the Ton Ipfaime; the praise of the afflicted when as in milerie be grathered homfelfe tomether and mater. Thei whiche expounde it. To ma ripliepra. yers are bopbe of all realon, I therefore boubtenot but that Fonde tiere meaneth, either that he man overwhelmen with a sertaine faintheffe of minutes of ela that he was for perpitered; that he could not but with a violent contention mount by tine to Gov. What to it be he would by his word expelle the perplepitie of his monive. Therefore when as wee punter in our myndes binerie Imaginations and continue as to were falle Dounde in puter baninger & themis our foule faced to turble of roule it left up and boune in bu And toben the foule wanvett it felle by conether, all the constations of the perpendence man fall voine upo him. Tite coues coease our selues; when as we redolar dinerle imagination, but what to me endeugur to ad: neverels whither, by any by recombed upon our heade, and fo our foule windeth it felfe up together bypanion. Haw wee knowe what long meaneth in the first member of this verle, while my foute purbered infelfe up angenber 30 fainted in me. Then he saieth, I remembred the Lorde . By this we gather that long was not a victor without greate difficulties, euen to the faint ping of the foule, as wee have faire, and this is one thong. In the meane tome wee gather againe, that he neuer was to oppieffer with tempertous bur that he fought the Lorde at the traft with his prairie This miniciple therefore Ionar kept with home that Good is to be fought buto, atthough for a tyme to harvite and letterely he handeled hom. For that Remembrauera whereafthe weaketh, moreeveth offaith.

The wicked remember God, and thei find hym a feuere iudge against them.

Swill out

\*Of wrapped

it felfe tonge

this our sies

36

The wicker olfo remember God, bug thei are theremith all fore terrified theraule thei finde hour accerible Audgemen, feare because and as often as mention is made of DD, theiconceaus no thong els but bestruction. But Ionas applieth the remembraunce of God to another ende euen that with fome folace he might lighten his cates and griefes. For it followeth imme Diatip, that His prairrepiensed, or entrop in seven ware God. Totale therefore that force forementhed his Goo, that with

faith

faith he acknowledged, that he would be mercifull unto hom. And from this proceeded his desire to maic. Rowe that he fateth, that his praier entered into the Tempte, there is no boubte, but that he alludeth buto the rotes of the Lawe . For the Jewes were accultomed to turne themselves, as often as theipsied, cowarde the Temple, and this Teremonie was not luper tritious, because we knowe that Doctrine was propounded buto them, whiche innited them buto the Sanctuarie, and the Arke of the Couenaunt, when as therefore this maner was bider the Lawe, londs faith, that his maier came in buto the Temple of Gove because the Temple was a visible roken, whereby the Jewes might conceine that God was emongest them; not that thei might with a wicked imagination fasten, or iopne God to the outward lignes, but because theiknewe that these belpes, were not in vaine given buto them. After this fort therefore Ionas not onely remembred his God, but also called to mynde the lignes, in whiche he had all his life long exercised his faithe, as twee laied of late. For thei whiche take Temple for Heaven, altogether Atraie from the mynde of the Prophete. I knowe verie well that Heaven is formetyme called the Temple, but that fense agreeth not here with this place. longs therefore meaneth, that although he were mafte farre from the Temple, that per GDD was at hande but o hym: for he cealed not to make his praise unto that God, who had manifelted hymifelf in his lame given, and who mould bee worthipped at Ilerufalem, and who would that the Arke of the Covenaunt thouse be a tell imonie of his prefence that the He mes might call byon hom with a fure faithe, and might not boubt that he was in the middelt of them, lith thei han there a villible Manifon place. ise du chtough Losine oire Logde, Amen.

# vpon smills OhorleMs.

The Praier.

Raunt almightie God, seepng thon once haste declared suche a notable thew of thy immeasurable power in the fernant long, that when he was funcke doune almost even buto the verte Helf. pet thou diddest execte hym unto thee, and so with firme constancie did susiains bym, that he ceased not to praise and cree buto threatant (I faic) that in the temptations, wherein it is necessarie for us daiely to be exercised, we maie raile uppe alofte our myndes buto thee, and a gaine that we cease not to thinke that thou art at hand buto be euen when there appeare manifeste liques of thine anger towarde us: And allo graunt that when our linnes dose thrust in them felties in our light, which maie call bs into desperation, that per wee maie strive con= stantly and never departe from the hope of the mercie, untill we haupng ended all our Arifes, maie at the length freely and with open mouth quetbankes to thee, and celebrate the immeafurable goodnesse, whereof wee daiely have erperience, butill we beyng ledde along through Daiely experimentes, mais come at the last into that bleffed reft, whiche is lated by in Beanen for vs through Christe our Lorde, Amen. Thei

Thei that waite upon liyng vanities, for- The text.

Sake their owne mercie.

verse.8.

But I will Sacrifice unto thee, in the voice 9. of praise, I will paie that whiche I have wowed Saluation is of the Lorde.



But

Dere first lonar faieth, that men doe mi- Calnine, ferablie erre, whe thei vecline unto their supertitions, because thei seprine them setuen of the cheefest felicitie. For he calleth the Spercie of menne, what locure What the aide or helpe to attaine faluation is to be men is. wither. The fente therefore is, that as

fone as menne tourne backe from the true Goo, thei are im: mediatipenstraunged also bothe from life and Saluation, neither remaineth there with the any hope, because of their owne accord thei cafte from them; whatfour good thom maie bee hoped, or wished for. Some gather here a contrary sense, that superstitious men, when theiretourne unto goodnesse, leane their shame behinde them. For the hebrewe worde somtpute Opprobius. is taken for Reproche. Thefetherefore thinke, that here is vefcribed the maner of true repentaunce, euen that : when God calleth menne backe from their errour, into the waie of Saluation, and giveth buto them a founde mpude, that then thei throwe from them all their vices. This true is true: but the fenle is too muche melled. Dehers restraine it unto the shipmen, whiche vowed Sacrifice unto GDD, as lonas thould faie: that thei fell backe againe by and by into their former dotyng topes, and let God goe, who with his mercie had belive. reothem from Shipwacke, and so door these expositours interprete their Mercie, to bee taken for God: and this is also to muche restrained. I doubt not but Ionas here setteth his pitte against the wicked invations of menne, because a little after it followesh: But I will Sacrifice vaso thee sin the voyce of -

praisc.

praise. Therefore before lonas professeth that he chalbe acceytable to GDD, be triumpheth ouer all feigned innentions. whiche menhaue wickedly benifed for them felies, and with the whiche thei are valone awaie from the true God, and his

fincere Religion.

For ligng vanities, he calleth all the beuiles of men, where with mennevereine them felues: For certaine it is, that thei bee meere falacies and veceiptes, that men frame unto them felues, without the woode of Bob because there is onely and finible truthe, whiche the Lowe bath revealed buto by his moorde. Who foeuer therefore beclineth from it bither or this ther , peabut one tote, he spondpurpole bypugeth spon tipm a kinde of deccipre, even tuberebphe bettroieth hom lelf . Thei, therefore whiche followe fuebe wanities, laieth I onas, therforfake their owne mercie, that is, voe cutte of them felues from all felicitie. For there is no aide or helpe els where to bee hoped for but from God alone but this place is dilicently to bee noted. For frombence we gather what account to all superfitations, that is, all opinions or financinations of men are to bee made of when as thei will at their pleasures inflitute a Relierion for lana catteth them lipna or beceiptfull banities. Therefore chece is one onely true Religion, which the Lorde - hath belittered whto be in his worde.

do Againe, this is to beenoted, that in vaine doe meme bulle them felues . while their follower their owne inventions . If o. lookehow muche the more couragiously theirunne, so muche the farther vepart thei back from the wateras laith Augustin.

of lonas.

fought.

Note.

How God is

The principle But lonas bere taketh a more high principle, euen that Gov onely coteineth in humfelt, all fulnelle stabob thonges. Who fo ever therefore feeketh after Boo , gooble and with a fincere - Religion, he shall finde in God all what loeuer is to be wither for buto Satuation But Govis not truel fought, but in obedience and faithe: who locuer therfore bare to lofe his reine on: tathem felues, that theirope followethis or that without the woonde of God, thei, because theirepatter from God, voe alfowithall, depoins them telnes of all good thought of ollow praise.

But

But superfricious men doe thinke that thei profite muche. while thei labour in their inventions: but wee fee what the holie Ghoffe, by the mouthe of lonas here pronounceth : euen as the Lorde homlelf allo faied by Jeremie : Thei have forfaken me the fountaine of linging water, and have digged themselves lere. pittes, yea, broken pittes that can holde no water &c. ODD there complaineth of the electe people, whithe tourned buto wicked superstitions . When as therefore menne wander out of the worde of God, thei doe after a forte drive awaie GDD hymfelf from them, or bid bym adue. And fo it commeth to palle, that thei are beprined of all good thonges, because, be-

live God, there is no hope of faluation founde.

Clerie notablie therefore Ionas addeth immediatlie: But I in the voyce of praise will sacrifice unto thee . As if he shoulde faie: fith that men doe cast forth themselves into erile, at what tome thei addicte themselves to their errors, therefore unto thee onely D Lorde will I facrifice. All this is dilygently to bee marked of vs: for as our wittes or dispositions are prone unto lyes and vanities, ealily at the first every superstition will carie be awaie, buleffe wee bee kept in with this bande. even that we be furely persmaded, that perfecte saluation and what locuer helpe or aide is to be looked for doeth relt in God alone. And when this is well and throughly printed in our hartes, then thall not true Religion eatily departe from becalthough Sathan on every live laie his deceiptfull Snares for bs, pet thall we continue in the the true and right Religion of BDD. And so muche the more viligentlie is this place to be marked, for that Ionas here would confirme hom felfe in the right course of pietie. For he perceived that he was, as all mortall menne are, prone to like of lipng banities, buleffe be thould animate lipm felfe buto conftancie. And he confirmeth hym felfe, when he pronounceth what foeuer superstition men doe invent to be the persuation from chiefe felicitie, from life and faluation. And hereby it commeth to passe that we bo abhorre all error, if we be persuaded that we leave the true God and togither with hom call awaie from be our faluation and what

The trueworthip of God chiefly confifreth in thankelgiuyng and praise.

whatfoeuer good thying maie be wilhed, whe we obeie not his worde. I will, theretoze, facrifice unto thee with the voice of praise, saieth Ionas. And, here again is to be noted that the true worthip of God chiefly conlitteth in praile and thanklgeuing, as is faied in the 50. Plalme. For there God sheweth that he maketh none account of any Sacrifices, excepte theftenbe to this ende and scope, euen that his name maie bee celebrated and praised. De would have in the law, facrifices to be offered buto him in deede but buto another ende. For God neuer flaied as contented with the Sacrifice of Calnes, Oxen, Gootes, and Lambes, but he mould also be acknowledged to be the author of all good thinges, and therfore in that Plaine be laieth. Sacrifice unto me the Sarifice of praise. So againe Ionas bere when he might have faied more simplie: 10 Lorde will acknowledge that thou hast saued my life, he saieth pet: I will offer to thee the Sacrifice of praise. But if this was of force in the thavowes of the Lawe, the fame of vs also muche more is to be marked, even that we goe not aboute after a groffe mas ner to worthippe God, but spiritually, when we confesse that our life vependeth upon hom and proceedeth from hom alone, that we are in his hande, that we are in debte buto hom for all good thenges, finally that he is the Aucthor and fountaine of faluation, and not of lauation onely, but also of wisedome, righteousielle and Clertue. Then afterwarde he addeth his Clowes : I faieth he, Will pair my Vowes . In what forte we ought to take the name of Clowes, we have spoken in another place. For the bolie Fathers oid not make a bargaine with God, as the Papittes are accustomed at this date. Which env benour to please God with their topes, when as one abstaineth certaine daies from the eatyng of flesh, another clotheth bymfelf with haire, another taketh byon hym a pfigremage, and another obtrudeth some one beuise og other unto GDD. Mothing was there like this in p vowes of the holy Fathers: but their Clowes were mere thankelgiupng, for a testimonie of gratitude of thankfulnesse. And therefore Ionas here adiopgneth his Clowes with the Sacrifice of praise, whereby

Vowes

we gather that thei be not thynges contrarie either to other, for he repeateth one thyng twife. Therefore Ionas not to any other intent did nominate his Clowes to GDD, but that he might make testimonie of his thankfulnesse, and therefore he addeth: Salvation is of the Lorde. That is: it is proper to God alone to save. For here Ichona the Lorde, is put in the datine case: because the letter ham dis put betweene. Well, Salvation is of the Lorde, that is: not but any other belongeth the office of salvation, then but othe moste high God. Deeping it is so, how mad thei here we see, whiche transferre praise and thanksguyng to any other, as it is when every man frameth hymselfe an Ivoll. When as therefore there is one God who alone saueth, it is ineete to referre all all our praises but him alone, that we defraude him not of his right, this is the summe 120 wit followeth.

I And the Lorde\* spake unto the Fishe, and it cast Jonas out upon the drie Lande.

The text.

verse.10.

That is commaunded.

Calvin.



Ere is the veliverie of Ionas described but o vs in fewe wordes, but very necessarie it is with viligence to weigh the matter. This was a wonderfull miracle: Ionas alive, and safe to spe in the bowelles of the Fishe, by the space of

three vales. How came it to palle, that he was not a thouland tymes stifled or chooked with the waters? As wee knowe daiely the Fishes doe gulpe in water. Certainely lonas could not breathe there, and the life of manne without breath can scarce endure a moment of tyme: therefore contrarie to nature was lonas there preserved. Againe, how could it bee that the Fishe should bomet by lonas by on the shore, but that God with a wonderfull power had drawen the Fishe thither: And againe, against nature had opened bothe his entraises and mouthe: This comming out of the Fishes bellie, is sull of an inication, pea of many miracles. But lonas whereby the more he might extoll the immeasurable power of GDD, vieth the Worde,

morde, sake: whereby we gather that there is not any thying laborious unto GDD, because with his onely becke he could brying to passe so greate a matter, as might farre passe all our understanding. If some had saied that he was delivered by the benefite and grace of God, it had been selfe effectuall, then now when he vseth the worde of Commaunding, as, God sake

But fepner that this beliverie of lovas is an Image of our refurrection, this place is moste worthie the notping, because the holie Shofte lifteth up our myndes unto that commaunpement, whereby the worlde was created, and as pet at this Daie is marueiloufly preferued. Therefore that without any let or difficultie, that restitution whiche God hath promised. maie florifie and be of force with vs, let vs remember that by his worde and becke, the worlde was created of nothing, and ftill is lufteined. But if that generall voctrine luffice not, lette this Distorie of lonas also come in our mynde, that God commaunded the Filbe that it Moulde cast out Ionas . Whence then was it that longuelcaped fafe and founde?even because fo it pleased the Lorde, because the Lorde commaunded. And that moorde at this date retaineth the fame efficacie, therefore according to the power whereby it worketh all thonges. me in tyme to come thall be ratied by allo from beath. Mow it followeth.

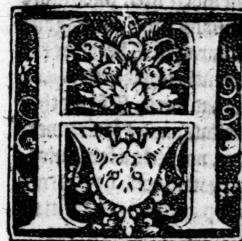
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#### The third Chapiter.

I And the woorde of the Lorde came the fe- The text. conde tyme to Ionas, saiyng. verse.I.

Arise and goe to Nineuch into that greate 2. Citie, and preache unto it the preachyng, whiche I commaunde thee.



Ere is a notable example of the Caluin. grace of God let forthe unto us, in that he vouchfaled to receive Ionas into his former begree and honor, for he was unworthie to line. But God not onely reffored him to life, but againe adozned and beautified hym with the office and title of a Horophet. This as I have faied 16-

nat got not, but by the rare and lingular grace of GDD. For when he first fledde, and she wed homself disobedient, he devitued hymfelf after a fort, of all the fauour of God: that he there: fore recovered the office of a 1920phete, for certaintie came not to passe by his deserte. This is to bee noted in the firste place. when it is faico, That the worde of God, came the second tyme. And now the maner of speaking is to be marked, betaufe, Die Note how. nerse waies is the worde of God directed binto men. For God speaketh to every one of bs : But he speaketh after a speciall maner unto the Prophetes, whom he will have to bee preas there, and witnesse of his will. Therefore, as often as GDD placeth any man in any perticular office, he is faied to direct his woode unco hymiceuen as the woode of God is directed to the Magistrates, when as thei are bioden to exercise the authoritie committed buto them. So also the worde of the lorde alwaies came unto the Prophetes, because it was not lawful

God speakerh

for them to intrude them selues, unlesse thei were called of God. Now followeth the commaundement.

Arise and gooe to Nineuch into that greate Citie, and preach there the preaching which I commande thee. We see here that God repeateth agains the same thong which he did at the beginnpug: that Nineneh is a great Citie, to the intent that Ionas might take to him an inuincible courage, and maie come thicker well avuiled . For hereby it commeth to palle, that many men very boldely exercise their office for a tyme. but fone after, thei faint, because the difficulties were not fufficientlie forefeene of them . And then when men finde more trouble then thei thought at the beginning, thei even fainte almoste, or at the least are otterly discouraged. Therefore the Lorde here in tyme, and bery pronidently foretelleth longs, how harve his office fould be: as if he had lated, I lende thee beyng a man bukno wen, and of bale effate, and a foreremer, that thou maiest benounce bestruction, not buto a fewe men, but unto a greate multitude and that thou maieft baue a conflicte with a most enoble Titie, and so populous that it maie feeme to be a certaine Region.

Mow therefore we know why the praise of the Citie was aver, even to be a greate Citie, for that long might prepare hymfelfe to unvertake and passe through this battell, least he afterwarde in the middelt of his course should fainte. But marke, that the seare of this thrug, even that the Citie was greate and populous, bid in the beginning wonderfully dismaic hym, insomuche that he sleade from the calling of God. But nowe he is nothing moved with the greatnesse of that Citie, but constaunts he followeth the Lorde, whether he calleth hym: we see therefore how saith when it once hath gotten the victorie in our hartes, doeth mount aloste over all impedimentes, and contempneth all the greatnesse and glorie of

this morlog. Now by and by is there added.

The text.

I And Jonas arose, and went to Nineueh
according

according to the worde of the Lorde: Now Nineuch was a greate (itie of GOD, of Meaning that three daies iourney.



Den Ionas mencioneth that he tooke his tourney to come to Nineueb, according to the commaundement of God: first of all here he theweth ( as I have faied alreadie) how greate the power and effica: ges of God. rie of faithe is. For although Ionasta: Calume. feth in hym felf the greatnesse and price

of the Citie Nineneh, pet of lo greate courage is he, that he forgetteth that he is but one manne obscure and bnarned:but by and by he taketh to hymfelf thole weapons, whiche might beate boune all the power of the worke, because he knoweth that he is fent from God. We fet GDD on his five, whom he knoweth to bee the authour of his callying. And hereby consmethit to palle, that with an high and unfearfull mynde, he

despiseth all the clonie of the Cite Nineneh.

Whereby wee fee that Ihon faied truely, that our bictos 1. John. s. rie colliteth in faithe, whereby we ouercome the whole world. And with all Ionas declareth, bow greatly he profited buder the correction of GDD. De was leverely chaffened, and wee know that many unbelevers ware the more obstinate, tharbe harted, by punishement, and doe even spue out their madnesse andpoilon againfte God : But lona here quite contrary theweth that, that chastilement was profitable to hom, because be was reclaimed buto the obedience of GDD. He went for: ward, therefore, according to the commandement of God: is to his chilthat is, he respected nothing els, but that he might ober God, andluffer hym felfe wholy to be governed of hym. Aud out of this place also wee gather, howe well the Lorde prouteth for bs, and our faluation, when as he correcteth our contumacie or disobedience: although his chastisementes be very tharpe, pet because so greate profite ensueth, we knowe that there can yothyng

\*Hebrues. To God: it was an excellent Citie, ving the phrale of the Hebrues, whiche ca'l all excellent thinges Diuine, or thin-

How profitable the Lords

Pfalmarg.

The Lorde in punishyng of vs, respecteth alwaies our profite.

nothing better come unto bs (as Danie Speaketh in the 19 fal. 119) then to be humbled under the hande of God.

This alteration of Ionas therefore is buto be a noble fpectacle of our profite, whiche the Lorde alwaies respecteth us often as he handleth those that be his, any thyng harplie: For furely, otherwife can not either the arrogancie or rebellion, either the dulnelle of the flouthfulnelle of this our flethe be tamed and reclaimed. Well:now allo we knowe how long cas thered to homfelfe fuche fortitude, euen becaufe he had by et. verience tried in the bellp of the sfill, that even in the intobest of a thousande deathes; there is pet in God belve lufficient to recouer health and lafegarde. And because he knewe that the extremities of death are in the government and hand of God. pea, though the whole worlde thould rife against hom, he is not fricken with feare, that for that, he fould refuse the commaundement of God. Therefore, how muche the more any man perceineth that God is faudurable and beneficiall buto hom, so muche the more couragionssie ought he to proceede in his office, and securelie to commit his life and laterarde buto DD, and conflauntly to ouercome all the daungers of this worlde. Afterwarde he faieth, That Nineuch was a greate Cisie, euen, of three daies iourney. Some men labour much here to disloue a doubte, where no cause is, and in loseing a knotte where none is: because this seemeth to bee absurde, that one Citie hould containe in compaste aboute, thirtie of our Leaques, or thereabout. When as thei therefore, conceine in their mpage a kinde of absurdicte, by and by thei invent remedies, euen that no manne can fo beholde all the Citee, that he maie viewe all the Lanes, all the Streetes, and all publike places. under three daies: pea, thei adde allo, that this fould bee bis de Coode, not that a mamie Could runne through the Citee, or fwiftly hould passethrough it, but that stowlie he thouse co. template and beholde it, and might state in the high waies.

But these are chiloithe excuses, for if wee will beleeve prophane writers, Nineneh certainly was of that greatnelle, whiche is here spoken of by Ionas, For thei saie that it was

mathma

fower

fomer hundred furlonges broad. Row we knowe what space A furlong fower hundred furlonges containe: when wee knowe that a contemerb furlong containeth a hundred twentie fine pales, therefore eicht furlonges make a mile. Row then if a manne coumpte, a Myle. he thall finde in an hundres furlonges, twelve miles, there 100. Furlongs are therefore in fower hundred furlonges, fourtie and eight miles. Aerie well therefore acreeth this with the testimonie of longe, Again allo Dioder and Herodet boeth faie, that there About the were in the compasse of the Citie, a thousande and five hundred Towers. Seeping therefore this was fo, certainly the Citee Towers. could not be leffe, then here is by long veclared. If thefe thinges feeme to patte common credite, pet writers made not this of nothpag. For admit that many falle thonges are founde in Diedor and Herodor: pet as touchying those Citees, certainly thei ourli not lye. For Babilon as then stoode, in the light of all men, the rumous places of Nineuch, allo stoode, although 120000.chil. long beloze it were ouerthrowne: Againe we shall see also a. dren. boute the ende of the booke, that the Citee was fo greate and populous, that in it there were an hundred and twentie thoufande children. Whose therefore will not receive the cettimanie of lonas, let hym feede hymfelf with the lyes of the Deuill. For when as there were in it so many children, what now re-Steth but that we maie faie, that verie greate was the circuite of the Citee' But that which a little after foloweth, feemeth to bee contrarie to this . For Ionas faieth, that when he entered into the Citee, he finished in one daie the course of the Citee, and preached: the aunswere is easie, that as sone as be entered into the Cicee, and began to publithe the commaundement of God, immediatly there followed some convertion: Therefore londs fignifieth not that in one daie, be passed through the whole Citee. But in the firste vaie he converted buto hom parte of the Citee: And then he ceased not to exhapt all meme to repentaunce, and so followed the conversion of the whole Citee, but not in the seconde not pet in the thirde saie, as wee male sufficiently gather. Now let be goe on to the rest.

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135-pales. 8. Fullonges 13. Myle. 400.Furlongs 48. Myle. walles of Nineuelt 1500.

The text.

I And Jonas beganne to enter into the (itee one daies Iourney, and cried and saied, yet there be fourtie daies, and Nineueh shalbe destroied.

Calsin.



Gre Ionas prosecuteth that, whiche he had safed before in one worde, even that he came to Ninench, according to the commaundement of the Lorde. There he declareth how faithfully he executed the offices eniopned him, and so obeicd

the woode of God. longs therefore came and beganne to enter into the Citee, and to preache the firste Daie. This celeritie their eth more how eastly longs was to bee taught, and howe greatly he studied to performe his quette buto God . For if a. ny feare had as pet beene in his mynde, he might haue looked byon the Citee, as carefull and doubtfull menne booe, whiche enquire what is the condition of the place? What are the difpolitions of the men' And what ealle accelle buto them there is : And what ower is moste litte to take : And where is least vaunger : lonas therefore, if as pet he had been hindered, by the conitations of the flethe, he might have stated a three or fower baies, and then beginne to execute the office of a 1910phete. Thell:this dooeth not he, but he entereth the Cite and crieth. Here we fee how prompt and readie he was unto obevience, who before would palle the Seas to escape from the Lorde: but now he taketh to hymfelf, not a moment of tyme to deliberate, but even at the gate he beganne totelliffe, that for this cause he came, even that he might obeve GDD. Tate fee therefore, how behemently these woordes are to be reade, the viscourse truely is verie plaine: Ionas here setteth not boune any colours of Rhetorike, neither becketh he his enteraunce into the Citee, with any pompous glorie of speeche. Ionas (faieth he) entered the Citee: De whiche is not fullie erercised in the Scriptures will saie, that this is a verie colde speeche, but when wee weigh these cir cumstaunces, wee see that

that this simple speeche hath in it more vehemencie, then all the pompes of the Rhetoriciens. Well, he entered the Citee. One daies iourney and cried, and faied. When he faieth, that he spake, criying, he againe describeth the considence of his mynde, euen that he crepte not like a Snaple, as menne in Daungerous matters, are wont to gove forewarde, Pedetentim, berie foftlie and charely . De faieth, that he cried. This libertie that he vied, declareth that he was voide of all feare. and was enqued with suche a spirite of fortitude, that it lifted hym aboue all the impedimentes of the worlde. And withall. this is to bee called to mynde, howe odious and hatefull his mellage was . For he allured not the Nineuites unto GDD with faire speeche, but threatneth bestruction buto them, and feemeth to give buto them no hope of parbon.

Ionas might thinke with hom felf, that this was a faiping, whiche might tourne to the destruction of the speaker: Baie I might lonas thinke with hom felfe : Dengunce unto fo populous a Citee destruction, and not by and by bee flaine's Shall not the first whiche meeteth me, stone me's long might furely recken up suche thynges with hym felf: But no feare might let hym from performaunce, of the office of a faithfull fernaunt, for he had been manifestly consiemed of the Lorde.

But it Malbe requilite to topne to this, the next verle,

I And the men of Nineueh beleeved God, The text. and proclaimed a faste, and put on Sacke-vers.5. clothe, from the greatest of them to the least of them. rade a manage off stage amount.

ME thyng escaped me in the thirde verse. lonassaied that the Citie Nineneh was a great Citie unto Gov. This maner of speak your is sufficiently view in the scriptures. For the Webrewes call that Dinine, or of God, whatforner excellethato the Ceders, are called the Ceders of God, and

N.y.

Mountaines of God, and Fieldes of God, if either in heighth or in any other gifte thei doe ercell. This Citte therefore is faied to be Dinine, for that in comparison of others, it was moofte famous. For this cause I would brieffie touche this, because certaine men verie subtilly, but very chilosoff almoste, call it the Citie of GDD, because God tooke care for it, and in the whiche he would the we fuche an example of connertion. But this kind of speaking is taken of the common maner of speakyng . But nowe I returne to the terte. Ionas faieth that the Citizens of Nineuch beleeved the Lorde: and hereby we gas ther that the Preaching of Ionas was not fo short, but that first he foretolde that he was the true Prophete of God, and that be bid not rally otter thefe thynges commaunded: And then againe wee gather that Ionas fo benounced destruction buto them, that withall he theweth that God was the revenger of all offences, and rebuked the Ninewits, and (as it were) cited them buto the indgement leate of God, thewyng buto them their guiltinelle. For if he had limply spoken of punishement, this certainly could not prevaile, but even to make the Ninewirs furiously to rife by against God. But when as their own faultes and guiltinelle is fet before them, by this meanes thei acknowledge that worthely thei fuffer punishment: and this is a preparation to humilitie and repentaunce: Cache of thele thynges is eafely gathered out of this woode, when as Ionas faieth that the Ninewits beleued GDD: For buleffe thei had been perswaved, that this commaundement proceeded from Deauen, what maner of faithe had theirs been! Let be knowe therefore that Ionas fo muche foretolde of his callying, that the Ninemits helde for certaintie that he was a celestiall 192eas ther, and from hence came their faithe. Againe the Nineuits had never so believed God, to put boon the selves Sackcloath, but that thei were admonthed of their finnes. Therfore there is no doubte but that Ionas while he cryed out against Nineweb, laied open, and fet also enivently before all men, how wicked te those menne had tined, and howeheinous and greenous their offences were against God. And berebylt came that thei

at on Sackcloathe, and humbly fledde for fuccour unto the mercie of God, because thei understande that thei were wozthelie called to inderement for their life wickedly ledde. But it maie bee demaunded how the Ninewits beleeued God. fith to The fatherly them no hope was genen of faluation: for there can be no faith good will of God is the without the taste of the fatherly beneuolence of God. Who so cause of faith conceiveth that GDD is displeased and angrie with hym, it must needes bee that he must altogether dispaire. When as therefore Ionas gave theim no taste of the goodnesse of God. be might rather an hundred tymes terrifie the Ninewiss, then once call them to the faithe: but the speache maie be Synechdochiall, that is put parte for the whole. For it is not whole faithe, when as men, being called to repentaunce, doe fubmiffinely humble them felues before God. but pet it is a parte of faithe, as the Apolile faieth, in the. I I . to the Debremes, that Heb.i. Noah by faithe feared. Where he bringpng the feare, whiche Noah conceived, by the Dracle of God, out offaith, he teacheth that it is a parte of faithe, and that it proceedeth from thence. And pet , the mynde of the holy Batriarche must bee by some other meane railed by then by the threatninges, to builde the Arke, to be for him a Sanctuarie of lafegarde, So allo by Synechdoche maie this place be expounded, that the Ninewiss beleeved the Lorde : even because when thei binderstande that God was to gine them their deferued punishment, thei submitte them felues to hom, and pet in the meane tome flee buto bom to crave parbon. But there is no boubte but that the Ninemits conceived more by the wordes of Ionas, then a naked terrour and feare: because if thei had onely apprehended that parce, even that thei were guiltie before God, and woz= thelp were called to paine and punishment, thei had been confuled and dilmaied with terrour, and never had afpired to the delire of pardon. When as therfore thei doe hunibly proffrate them felues before God, certainely thei conceine some hope of grace and fauour at Gods hande. Therefore thei were not fo touched with reventaunce and the feare of God, but that there was mingled with al some talte of grace: so thei beleved God, D.iif. hecause

because although thei understoode that thei were most e wore this of death, thei pet dispaired not, but had recourse unto prapers. When as therefore we see that the Ninemas sought that remedie, we maie certainly thinke, that thei profited more by the preaching of Ionas, then that thei should onely understand that thei were culpable in the light of God. And this thing is certainely to be e helde. But we will speake more in the nextendance.

#### The Praier.

Kaunt Dalmightie God, that ferng there is so muche fearfulnesse in vs. that none of vs are fitte to followe thee whither thou callest vs: that we beyng instructed by the example of thy servant Ions, maie prepare our selues onto perfect obe= dience: and whatsoever terrors Sathan and the worlde objecteth against vs, that pet webepng contimed with the confidence of the power and aide, whiche thou halle promised buto be, maie goe for warde in the course of our bocati= on, and at no time decline therefro, but that we maie to fkirmilbe against all stumblyng blocks. and lettes of this worlde, till we maie come to that heavenly kyngdome, where wee maie en= iove both thee and Christe thine onely begotten Sonne whiche is our strength and saluation: and let thy fpirite cherishe by, and confirme all our senses buto thine obedience, so that at the length thy name maie bee glozified in vs, and we once maie be made partakers of that glozp, to the which thou invites by thesame Christ our Lorde, Amen.

\* And

9\*And word came to the King of Nineueh, The text.

and he rose from his Throne, and caste a-verse.6.

waie his Robe from hym, and put on Sack-had come to;

clothe, and satte upon the dust, (or in the The speeche or the thyng.

And he proclaimed and saied through Nineueh (by the Counsaile of the Kyng and his Nobles) saiyng: Lette neither man, nor cattell (or beast) Bullocke nor Sheepe taste any thyng, neither feede nor drinke water.

And let man and beast putte on Sackclothe, and crie mightily unto God: and let euery man retourne from his wicked waies, and from the rapine whiche is in their handes.

T is doubtfull whither Ionas certaine vaies Calvine, preached, before it was knowne to the Ryng,

this is truely the moze received opinion: for the

Interpreters doe so expounde this verse, where it is saied, that the speeche was brought unto the Kyng, as though the Kyng had understood that the whole Citee was on a roze, and moved with the preaching of Ionas: but the woordes admit a contrarie sense and exposition, even that the speeche of Ionas by and by came to the Kynges eare, and I rather encline to this exposition and indgemente. For Ionas seemeth exegetically, or expositively to shew how the Ninemites put on Sackclothe. This he spake breesty, verse 5. and now he uttereth thesame more largely. And wee knows that this order is muche view emong the Pedrewes, to touche the summe of thunges in sewe wordes: and afterward to adde

### M.Ihen Caluine

By whom a fast is to be appointed.

the explication. Therefore, because in the fift berie, Ionas saied that the Nine uites mere couered with Sackclothe, and 1920= claymed a fatte, and now in this verle he feemeth to expresse more euidently how this was boen even by the kynges commaundement. And certainely it is credible that the faite was not commaunded in the Kynges Citie, onely by the confente of the common people, when as the Kpng was there and his Counfailers. Because therefore it is more agreeable that the evict concerning the fatte proceeded from the Kyng, therefore I will pnalie one fo topane thefe two verles together, that the first maie signific the fruite that followed of the preaching of Ionas: and the latter maie be added erpolitively, because he declareth the same thoug more fully. Now Ionas saith that therfore was the faste indicted of the Ninewitz because the Kyng with his Countaile had so becreed. (And to I booe interprete the hebrewe worde by the preterpluperfect tence thus, for the freeche had come unto the Kyng, ) for the order and maner Ionas now letteth boune, how the Ninewits moclaimed a fast: even because the Kong was admonished of the Sermons of Ionas and up and by called together his Counfailers . This therefore was a publique Evict, and not fome raff railed motion, as sometyme it commeth to passe he safeth that the evict was published by the auchoricie of the King and of his Counfaile of Mobles. Although some take the Debrewe worde for order of allowaunce. The worde lignificth to tafte, as Ionas afterward vieth the worde but here it is taken by a Detaphor for counfaile: and I doe thinke that this fence better agreeth to this place: but now I come to the matter it selfe. That the kyng of lo Royall a Citie, pea the chiefe Monarchie in those daies peelded homselfe so obedient at the preaching of Ionas, kyng obayed it is surely worthie the notyng. Wee see that Kynges ware proude oftentymes, because thei thinke that thei are exempted from the common forte of men: and fo lifte thei by themselves aboue lawes', and bereby it commeth that thei will make all thynges lawfull buto them: and then while theilet the repue lose to their owne luce, thei take it greeuously to be admoni-

Note that thismightie thepreaching of poore Ionas.

thed or reprehended, pea though it be by their equalles. But Jonas a poore man and a forrainer: That he therefore to affecceo the monde of the Kong, by it certainely appeareth the fecrete power of God, whiche he placeth in his worde as often as fo it pleafeth him. God truly by the preaching of his word, worketh not equally, that is, keepeth not alwaies one order or rule, but when it feemeth good bnto hom, fo effectually tous cheth he the harts of men, that the good fuccelle that the word thall have paffeth all mans imagination: even as in this place a worthie example of the same is fet before us. For who would have faied, that a prophane Kipng who lived alwaie as hom lifted, In whom no true and lincere Religion did raigne, in one moment could to bee tamed & And more, laiping afte all glozie of his kyngbome, would proftrate hymfelfe in the buffe and put on Sackcloath: We fee therefore that God not onely weaketh by the mouth of land, but allo thereto addeth efficacie buto his worde. But this is to be called to mynde whiche Chifte fpake, The men of Nineueh shall rife up in the indge- Mach. 12.41. ment against this people, for their epented at the preaching of Ionas, and beholde a greater then Ionas is here? Daiely Chift bttereth the voyce of his Gospell: for although he be not after a vilible maner connersaunt here among bs, pet, be it is which by his Ministers both speake. If we contemne this doctrine, how thall our oblinacie and haronelle of harte bee exculable. when the Ninewit's whiche never tasted any true Doctrine of vietie, whiche were endued with no knowledge in Religion, fo foone were converted at the preachpug of Ionas . But that their repentance was ferious we gather by this, that the pacaching of Ionas was very tharpe. For he denounced bestruction to that most mightie Citie, and this might by and by haue brought the Kpinges mynde unto madnelle and furie. That therefore to gentlie and with so small ador he was humbled, for certaintie it is a molte rare alteration and channge . Tie have therefore a notable example of repentance, that the kying could to foone forgette hymfelfe and his dignicie, and in fuche forte that lairing alive his precious Roobes, he putte Sack: D.j. cloath

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cloath upon him. Now as touching falling and Sackcloath, ic is certaine and true that repentaunce conlitteth not in thele outward thinges, as we maie fee in Joel. For God careth not for Ceremonies. And whatloever is glorious in the eyes of menne, the same is friuolous in his fight: for he requireth the

finceritie of the harte.

Fastinges, and other exercifes of pietie ought to be referred to the testimonies of our guiltinesse and of our defire of pardon and are put an outward profession of our repentaunce.

Therefore looke what Ionas here veclareth of fastiona and other exercises, ought to be referred unto the lawfull ende why thei were view, even that by this meanes the Ninewits would euteently beclare that thei were culpable and worthely called before the inderement feate of God, and nexte that they humblie belired the fauour of the Judge. Fastpug therefore and Sackcloath, are onely but an outwarde profession of repentaunce. For if a man all his life long faft and put on Sack. cloath, and wallowe in the buft, and in the meane tyme lovg. neth not with all the lincere affection of the harte, he boeth nothong els but ielt with God, and trifle in his light. Therefore of them felues thefe outward exercises, thatbe of finaller moment, excepte the inwarde affection of the harte goeth before them, and move them to to declare fuche tellinomes of their inwarde mendes . Furthermore, as often as the Scripture Good workes maketh any mention of Fastyng, of Afbes, and Sackcloth, we must marke that thefe thinges are fet forth buto be, as erternall and outward lignes of repentaunce, which if thei be falle, nothing els doe thei but proudke the pre of God:but if thei be true, thet are accepted of God in respect of their ende, and not that of themselves thei are of force to pacifie Gods pre, or to put awaie our finnes . Row if any man will bemaunde whether repentaunce bypngeth withit, faltyng, Sackcloath, and Alles : the aunswere is easie, that the faithfull all their whole life ought to meditate repentaunce, therefore except eache of us exercise hymselfe in this continuals studie, even that he renounce bothe hymselse and his former life, he as pet hath not learned what it is to ferue GDD, because wee must alwaies warre against, and wage battaile with the fleshe.

accepted of God, not for themselues but for the ende.

But leping that the medication of Repentaunce is vaiely,

pet is not Fall ping alwaies required of vs. It followeth then that fallyng is a publique and a folempne tellimonie of reventaunce, where there appeareth any ertraozdinarie token of the venceaunce of God. So also wee fee in Joel, that the Jewes were called buto Sackclothe and Athes, becaufe &DD as it were mepared to the battaile, came forthe emonalt them: and all the Prophetes cried, that destruction was at hande to the people, and therefore it behouse the Jewes, to flie for fuccour bute God with suche testimanies. So also the Nineuites whe thei were Aroken with that terrible theatenping of God, thei put on Sackclothe, and commaunded a falt, euen because this ought to be doen in extremities. Inow therfore we buderstand why the kyng, after he hymfelf had put on Sackclothe, commaunded also to the whole people bothe fast pug, and other tes Stimonies of Reventaunce. But this feemeth to absurbe, yea, bery riviculous, that the kying comaunded the beattes, aswell as men to profelle repentaunce: for repentauce is the change of a man, while he rettogeth hymfelf unto GDD, when as he was before from hym enftraunged and this can by no meanes fall out in bruite beaftes. Rathely therefore and contrary to al reason, soeth the kying of Nineueh mingle beastes with men. when as he entreateth of repentaunce: but that is to bee noted whiche firste wee spake, even that destruction was benounced not to menonely, but allo to the whole Citee, and allo to the very eoffices and buildyinges. For as God created the whole worlde for mannes lake: loal lo his ire, when it is once kindled against men involveth with all bothe Cattell and Crees, and whatfoever is either in heaven of in pearth, But for all this, the queltion is not per aunimered : for howfocuer God taketh bengesunce of the beattes, to the offences of men, pet an Die or a Sheepe can not parifie the anger of GDD. I aunswere, that this was been for mannes caule. For it had been a notable Jeffe, if the kpng had forbin the beaffes all fust enaunce, except he had respect buto men them selves. But he would as it were in a glaffe, or a picture let before the Nineuites, what thei had deferried as it was proper the Lawe, as often as theistue qus uli

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any facrifices, thei were admonished of their formes. For this ought to have come in mynde buto them, that the Lambe, or other creature, was flaine beyng imocent, and for what caufe he whiche hav offended froode at the Altar. For there he lawe alively Image of his owne dampnation in the Dre, Lambe, or Goate. So also the Nineures, when thei constrained their Dren and Alles, and the refte of the beattes to fatte, thet were apmonished, of how greeuous and seuere punishment thei wer morthie, even because the berie innocent beattes suffered punithment together with them. We le therefore that the kyng fought not to make any facrifice, while he commaunded a fast and hunger, to the very bruite beaftes: but rather the menne were with juche prickpages Hirred by, to acknowledge ferioully the anger of God, and to conceive the more terror, wherby thei might the more be humbled before God, and thould be Difplealed with them felues, and fo might bee the moze readie, and better framed and prepared, tocraue forginenette and parton. Row therefore we fee, that this commannement of the fattying of the beattes, ought to bee referred bitto the touchong of mennes constiences with feare, as thei whiche hav flattered them fetues too muche, and therefore by fuche a remedie might amende, and correct their debly broufinelle. And to this ende belonged the washinges in the Lawe, to purific vellures, and the relle of the vellettes. Even that the people might knowe, that whatfoever thei touched, was belifed with their filthinette. And this is viligently to be noted: because the Papilles, as thei are given to Ceremonies, inatche by whatfocuer in any place of the Scriptures is rease, of fattying of Sackclothe and Athes, and thinke that all govilnette is incluved in these outward Rites. And pet, bodily exercise motiteth not muche, faieth paule. Therefore this rule ought afwaies to be of force with be, that Faltong and fuche like of them lelnes are of nought: but onely ought to be confidered of by their ende. So therefore when as the bruite beaftes with the Nines wises, were confirmined to hunger, menthemlelues bepng apmonthed of their some giltinelle learned what it was to fear the

1.Tim.4.8.

the anger of God: and for this cause that Fast pleased God.

Row if any man will objecte, that there is nothing to bee gone about in the worthip of God, not mentioned in the worde or contrary to the woorde: easie also is the aunswere, that the A notable kpng of Nineueb by this, invented not any kinde of pacifipng question, of GDD, neither would be by this meanes worthin GDD, but had respecte bute the cube whereof I spake . And that ende very well agreeth unto the woode of GDD, and the prescript rule thereof. Therefore the kying of Ninenel trieth here nothong fraunce, and buknowne to the worde of God. when he referreth all thonges to that scope, even that he with the people, might come forthe humblie before the indagement. feate of God, and with earnest penitencie and repentaunce, maie belire parbon. This aunimere then is plaine enough. When as therefore love about that the hong commaunded bothe the people, and the beattes to put on Sackclothe: let us knowe, that if any man will fnatche by this naked example to immitate it be hourd be nothing els but a Jefter: becaule alwater this reason is to be observed, that the kpng sought helres, wher with he might drive bothe hynnfelf and his, but o true reventaunce. And good reason it is, that we take beeve in the immitation of this: for the nature of man is prone unto a foolife zeale. And for the most parte we are almost like Apes: but it is viligently to bee looked buto with what spirite thei were leve, whom we couet to immitate, least that we beyon content with the outwards appearances, door neclecte that whiche is principall, or cheef. Afterward long addeth, And thererie frough, or in fortitude onto God. This mut bee restrained buto the men (and not buto the beatt) for it would not acree bito bruite beattes. Wiell: the men and the beattes abfraine fromeate and prinke: and then the men crie buto God. This evic could not spring, but of the feare of God, and the perceneraunce and knowledge of godlineffe. Therefore as I have faire it ought not confusedly to bee drawne, as well to bruite beattes as men. But that the kping of Nineueb commaunded the people, in forciowe, to crie buto God, it is worthis the no= D.iif. tyng:

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## M. Hon Caluine agy

tyngisorhere hence we gather, that he was in neede throughs ly terrified. For here is no mention of the common cripag, but he addeth, in Fortisede, as if one thould saie, with open throte, and in Frenche wee saie, A force, or force, or terme, with soice strongly, or strmely. Ionas therefore expressed a thing rare and singular, when as he reciteth that this was copyiled in the kyinges Coiet, that wen should crie strongly unto God. And it is as muche as if he should saie set all men now awake, to the shakping of their deadly sleepe, For too muche hitherto bath every one of us kotcheled hym self in his sinness now tyme it is, that feare beginne to possels our hartes, and drive us so ware, to crave the savour and love of God.

This Kyng thought prayer to be the best remedie to get the fauour of God.

Anothis allo is morthie to bee noted, that the kying inuenteth not any other remedie, but that the people should flie unto maier, And it maie well be, that Ionas exhorted the Ninewites untoit : but wee male eafely gather: that this perceueiraunce is ingrafted in 48 by Mature, that when wee are baged with aduerlitie, then ope we implose, and crave the fauto and grace of God, Well them: To prace vare God, is the encly remedy in all afflictions and miferies . If wer therefore beeping taught bothe in the Lawe and the Gospell, ove not vie this remedie, when God doeth admonishe, and exhorte us to repentaunce: what the we of excule thall we have, lepug that prophane men, monthe belog pot one lillable of true pietie, pet in miferie befought the Lorde God, and the King hym felf commanded the fame, by the contentofall his Mobilities More carefull. modeffie therefore, ought this Coice of the hyng to Arike into be then if a man thoule but even fimply better this bottrine out of the worke of God, for alchaugh the kunges aucthorising be not equall buto the aucthoritie of Gov, per when that mile. rable and blinde prince, acknowledged in the inflinct of Jagture, that Goo was to be parifier with pater, what exculatio (as I have faier ) remaineth for us But love the weth more plainly that, that the repentaunce of the people was not counterfeit, when he veclaret that the Nivoviceput on Sackcloth, and kept them felnes from meace autorinke. Wells it follomeh

weth more in the Guict of the king: And les enery mant urve from his wicked water, and from the rapine whiche is in their bandes. This prophane kyng noto beclareth, to what ende, and with what determination, he gave commaundement of fastyng, and the other exercises: even that by this meanesthe Ninemites might firre up the felues the better, buto the feare of Goo. For here be exhorteth, that thei should connerte from their wicked wate. By the woode, wate, the Scripture is accustomed to biderstande, the whole course or order of mang life . It is as muche therefore as if he faied . Let eache of pour chaunge bis disposition and maners: let be all bee newe crea tures. For this is true repentaunce. The connersion of a man unto God, And thus muche understoode this prophane kyng, Whereby it followeth, that their blockill nelle is the more fil thie, whiche endeuour to pacifie and please GDD, with their frivolous inventions, as doe the Papilles, whiche will needes thruit upon GDD, I knowe not what trifles and topes, and thinke eache of them a Sacrifice good enough, and therefore oblinatly boethei contende. Thei neede not therefore any ther Judge, then this prophane kong, whiche veclared that there was an other maner of true repentaunce, even that men thould bee chaunged in mynde and foule, and turne the whole Rapine take. maner of their life taco better . And therefore he laieth: Lette enery manne be connerted from his wicked wate, and from the nesse. rapine whiche is in their hands. In this last clause is set boune the kindes of wickednesse, by Synechdoche, by parte for the whole, for the Rapines were not onely to bee amended in the Ninenites: for it is probable that thei mer infected with other vices also: In that so populous a Citie, Drankennesse did also raigne, a allo Riot, Pride and Ambition and Lecherie. There is no doubte therefore, but that Ninewall was fruited with innumerable fpmes; but the kong by part, noteth here the principall bicc, well Let every man convert from his wicked wais, and from his Rapine. It is as muche as if he hould theme that the cheef and principall vertue confifteth in Equitie and Inflice: when men live emong them felues mutuallie, without anp

for all kynde of wicked-

Calmin,

any wrong or infurie. Am I would to GDD, that the fame portrine mere of force at this vale, emongett all those whiche plurve, and fallly take byo them the name of a Chaiftian. For the Pavittes while thei heape Sacrifice byon Sacrifice, thei valle over Love and Charitie, and in all their perfection of life almotte Equite hath no place. Lette them learne therefore at the mouthe of a prophane king, what Goo cheefly requireth of meime, and approvech in their whole life, even that theiabs Staine from Rapines, and from euery wicked act. Row therfore we knowe why, from Rapine, was aboed. How we know that this king being pet a Mouice, and scarce menne lightly touched with the rusimentes of pietie, after the meaching of lonas, according to the finall measure of his understandput and faithe, gave pet commaundement to his fubiectes, to revent of their olde life, and to leave a newe. But if in fo fmall a place, he so greatly profited, wee, seeping that our eares have been beaten with continuall Sermons, this twentie or thirtie veres, what excule mate wee (I faie) thewe for our felues, if we bee farre behinde, even the small knowledge of this kyna: Thele circumstaunces therefore, are diligently of by to be nocev. Well: Now let be proceade,

The text.

TVV ho can tell whether God will turne, and repent, and tourne awaie from the feerce-nesses his wrathe, that we perishe not?

Caluin.



Ere allo more plainely is the mymbe and intent of the Wying expressed: even that by this meanes he studied to reconcile bothe hymselfe and his people onto GDD. Some turne this beele affecte other wife thus: Hewbiche kno-

regardiente: but that reading cannot flande. In the inguise of the Prophet, therefore there is nothing boulefull, that might make the Kong doubte at all, Who knoweth whether God will be favourable to to? But here we fee that the Kong was not

ouer=

ouer whelmed with despotation, but that he yet thought upon a remedie for to that enderendeth this verle. But this maie Repentaunce feeme contrarie to the nature of Faithe: and then if it be comtrarie to faithe, it is also farre from repentaumes, for Repentaunce and Faithe, are thonges complet together, as we have faied in other places. For no man can of his owne accorde fub? mitte homfelte unto GDD: valette firste he hach talted of his goodnelle, and lecondly, have conceined hope of Saluation. For he that is onely ftroken with terror, will fleethe prefence and light of God, and fo on every live of hom raigneth before ration: anothen followeth Contamacie and rebellion, 320w then howe could it bee that the kping of Nineneh in deede and without counterfait, or vio revent, and pet boubtingly entreas teth of the grace of God? I auniwere there is a kinde of boub tong, whiche mate be topgned together with faithe: even that poubting, whiche poeth not birealy reteathe promife of God, but per bath many lettes. For example. If a manne bee cafte boune with terrour, and afterwardes takethbarte to hom, bauping fer before home the hope of paroon and faluation, per by and by he thall not be voice of all feare: because, as long as he beholveth his finne, and is also enwrapped in other thoughtes and cogitations, hee thall waver and bee biver fely toffed in nipnde . Chercis no boubte therefore, but that the Kping of Ninemel conceined hope of faluation and fafegarde: but in the meane tyme was perpleted in mynde, as well for the preachong of long, as for the quittine fe of his owne finnes. Two lets therefore there were, whiche might call backe the mynde of the King from affuraunce and certaincie of his fafegarde, of at the least might state hom, that sobainly he should not ans mehende the miercie of God, and with a quiet mynde might thinke, that God would be propiciouse unto hom. The firste let, was that terrible Sermon of longs, being this : After fortie daies, Nineneh shallperishe. For although lonas might abbe some thing as wee have saied, pet so precise was that threatnymer that it might vilmaie the myndes of all men . It behouse the kong therefore mightely to thrive, that he might 79.1.

and Faithe. inseparable either from other.

Question.

Aunsweie. There maie be a kinde of doubryng iovened to faithean undy ger or no be

cause he had

forborne vou

alone tyme.

ouer=

### M. Ihon Caluine

Quellion, thould faie: Repent.&c. for you know not whether God will spare you any longer or no, because he hath forborne you along tyme.

Iocl. 2. 24.

Asifhe

chentaunce

and selvens

Mary what

ouercome to greate alet jand repell and brine from hom that terrible meaching of londs, fo farre forthe as it was boide of all comforte and confolation. Secondite, the Kong when he pondered and weighed his finnes, might somewhat waner. But we fee how be envenogeth to efcape, although be had thefe two impediments and hinderaunces before his eves. Because when be faiethe Who cantell whether GOD williume awaie from the fierceneffe of his wrath, and repent? Wilhen be faieth fo(I fair) we fee that he was in a ftrong conflict: because how foeuer longs feemed to thutte by from hom the gate of mercie, and to forbio and ocnie bom all hope of faluation and fafegarde, howfeever alfo his owne confcience kepte hom dome and oppressed home, he per proceedeth, and prickethhymielfe forwarde: and fo finally afpireth buto hope of forgiveneffe, As gaine, it is to be noted that this maner of fpeaking, who can tell. &c. roteth rather difficultie, then diffidencie. For the king as it were, boubtingly enquireth, Who cantell whether God will turne hym felfe? Because it was a hardematter, that God, after to long fufferaunce, thould pet fpare that fo wicker a Cis tie. The king therefore expresseth a difficultie. For this is not a ligne of diffidencie or diffrust, when he so demaundeth. And when in loel it is faied, Who knoweth, &c. It is altogether the like fairing: and therefore faied more, when he emounded that place. But let this brieflie fuffice be, that the Kong boeth not bewraie his diffrust, but rather expesses the difficultie and harduelle of the macter. And this is a figne of humilitie, that he under fandeth that hee is as it were drowned in the deeve gulfe of hell with the people, and pet realeth not to hope the befte. For this is a ligne of hope, when as a matter feemeth to be contrarie to nature, pea though it feeme to be contrarie to all naturall reason, pet mes hope still well. Well: we see now what is the understanding of these wordes.

Of the repentaunce of God, wee will speake of it another tpme, either to morrowe, or the next daie. At followeth. That we perifhe not. Thee fee how a Kong prophane, feeketh to redeemelyn lelfe from destruction, even by the pacifiying of

God.

Goo. Therefore as font as any valingerhangeth ouer beland is at hande, lette this come intoour mynor, that no estapping from the lame mais be founde, untelle the Lowe receiveth us into favour , even as the Kpng of Nineach un the contrarie parte feemeth to region after this forte: As fone as the Lorge malbe movicious and pacificul all thinness thalf fall out well. Tale fee therefore bou miliche this rime and newe Manice or poinglytte profited, when as he wwerftamethrhat men can not estable out of intleties, untill the Lawes wath walle and bealed to parces dienni And as fone as men come into fauour with him although an hundred tumes before theilbould have perched pet mall thei bee late and founder enembecaufe the crace and favour of God is the fountaine of faluation, and of life, and of all other good thinges. Afterwardes it followethe

.bolla

one membe, as the dipprecentes are accusionated and this is soo And the Lorde fawe their woorkes, that The text. thei tourned from their euill water. And verse.10. God repented hym of the suill that be had pronounced that he would doe onto them base not pleased, and myentor with C. renonice of a control of the and be and the control of the

he eclipses educated lerícia alegeation in Dwildendfajethisthatthe Nimentienabtained Caluin pardendy their repentanner. And truely this erample is morthe to be noted : fambrillis mee gatherro bihar enve the Lopue voeth folicite vs to repentature adhiche is, elien because he will

bee reconciled buto by, and allo reconciled the buto hom. And this is the reason will be soundeth in markaces, so many this bynges and threatnpages, when me come to heave the morde Lorde threatof Goo: Euen beraufelje will call us backe from veltruction, his Preachers therefore (Male) voorth he talke angerly with us. Finally, what loeuer the locipture conteined, concerning Repentance, and the indicement of God anabimboliero be applied to this ole, eventharme main comments fatour with Governule he

neth vs by

our factire.

19.if.

is enfie to be appealed, and in readie alimates to imbrace thele, whiche Inferredic tourne them felues but bonne and the

How we preuent the yre of God.

Therefore inthis erangle we buderfrande , that God refrecteth nothing els as often as he dealeth harvely with bebut that he mais beat one with barand appealed to ward baif the our feldes will beeindires of our feines and fo prevent his ire, with a willpur velire of haute, whiche is noen, when as we craue parbon for our forme and gultine fie: lecaboly and are befulcated without felues! thirdly and also confelle that we are worthle of vestruction. But long feemethbere to place here the caule of faluation; in Mepentaunce and Moorkest for he falecti that the Minamier ditained partion; because GDD refrecentheierworken ditell: first it is to bee noted, what wor kes be meanedly teath any man should for airly fratche by this one woorde, as the Dypocrites are accustomed: and this is too commenty the Papacie, as thet have facen. Chen: Godreffes Wedsheir markes hur what workes? Pot Dackelothe, not A. thes, not faltype, for longs maketh no mention from of these thomas, but he respected thefe woodles, eventhacthei conpercentrom their wicken water. Tilee lee therefore that God was not pleased, and appealed with Ceremonies onely, that is, with that outward profession of the pentante. But rather that he respected the true and serious alteration in the Ninewites. earmoliarches were news mente in The Colors fore were their woogkers; euen the fruitenobrepentanon: dint furthe an alteration of life could never have some but othern buteffe thei had been cruely touched with the perceiverence, and feeling of the Ire of God. Therefore the feare of God went before Reventaunce and conversion. And this feare could not not bet without faitherms fee therefore first abothere is notheaking of our mairbe tudothes, thus of the reneways or venoustion of men . Burnow if any man obiette sthat this letterh ma, but that good morkis mais recocile vactors stop, sero fo obtainfab

nation for list amidner, that here is no disputation about the

calificativaryon. Icisi reprairie that destinant pleased include the

Ninemer grand, encunable reflectables former butoba elle-

A.CO

The feare of God goeth ... before repenconnersion, whiche feare is neuer with out faithe.

. . .

rpanie freely, long therefore meaneth not, that thefe fatiffactions prevailed before God; as though the Minenites had recompensed their former synnes:no suche thong voe the woordes import : but onely by a confequent wee mult gather how the Lorde becommeth again fauourable unto us, and how we obtaine parbon with hom. But whither this is booen by our merites, and Repencaunce, or whicher eners, the Lorde offe. reth hom felf buto as sleeping the whole Scripture testifieth that forgivenesse of spines, is given buto be freely, and that by none other meane, the Lorde can bee propirious buto by. then by not imputying our lyines buto by, as rouchong this melent place, wee multe not very earefully labour, why the Lorde is laite to have feen the woodles of the Windwise leade he should destroic them: For this is spakening the consequent. For longs here noteth not the cause, but onely themeth that Bod was vacified toward the Ninguites, as some as their epes ted. But me well speake yet more of this matter.

# Ja dut noitinter an SThe Praier?

Recurrence of pictic and true confession, they share the property of the parties of the parties

# M. Ihon Caluine

refue that hope of pardon, that mate being be wholse but other, and that were boubte not, but thou art alwais readie to imbrace be, when as we halve touched with that true and founde affection of pietie and repentaunce: Sith that this also is a ligne of thy grace and fauor, that thou bouchfafest to prevent us, and by thy spirite half testified, that thou will be a father but to be: finallie, graunt that so we mais be caste downe in our selves, that were mais raise by in our hope but o the heavens: through the same Christ our Lorde. Amen.

Calvin.



the Ninevices of the punishement, which he threatened them by the mouthe of Ionais, yea, thei had free remission and release of the spanishment. As often as God letteth parson before the eyes of spanes, this condition is and

that repentaunce is the cause of obtaining sogiatenesse. For grass, the Love bifereth hym self, neither is be other wise included not, that repentaunce is the cause of obtaining sogiatenesse. For grass, the Love bifereth hym self, neither is be other wise invited the true of thereto, then by his mere liberalitie. But because he will not have men abusehis mercie and samur, he appeth that the or condition, even that men repent thom of their somer life, to chaunge it thin better. Sop then he respecteth the woothers of these, whiche confesse, that she detect their sames, and with a true and sincere before door sipe for succour unitable mercie of soo, so, no man also from the harte will courte that Soo sold be merciful unto the merciful unto the merciful unto the merciful unto the reason also why Esay sajeth; that Soo will be merciful unto the reason also why Esay sajeth; that Soo will be merciful unto the remnaunte of his people, even so, that every man through from his insputtie.

Efays,

But God certainely in thefe wordes meaneth not, that repentaunce (as I faied) is the caufe of our Saluation : but for this cause he requireth repentaunce and newnesse of life: because no man earnestly belireth grace and the fauour of God, but he whiche is displeased with hymself in his finnes. And now that londs addeth that, God was touched with repentannee, this

maner of fpeaking ought to be well knowne buto bs.

Surely if we will ipcake properlie, Repentaunce is neuer Properly, refounde in God, and againe Repentannce, is never referred to the inwarde and fecrece countaile of God: for God alwaies in hemfelf remaineth one, and in hymfelf is conftant and firme. But be is faied to be moved with Repentannce, in respecte of the buberstanding and capacitie of man: for even as we percerue GDD to bee angrie, as often as he citeth be buto his judgement leate, and peclareth buto be our limes: fo also boe we perceive that he is pacified and appealed, when as he offes pent. reth be hope of pardon. And there is according to our lenfe, fome chaunge in GDD, when as he forgetteth his anger, as though he tooke to hom a newe mynde or affection. Because therefore wee can not other wife be terrified, fo that wee maie humble our felues before God and repent, vnleffe he fet before us his ye and wrath therefore the Scripture applieth it felfe buto this grolenelle of our buder fandyng.

Rowe on the other live, we can not cheerefully call spyon God, buleffe we thinke bym to bee at one with us, and appeafeb towarde by, we fee therfore that a certaine kinde of Gods chaunging commeth into our mindes, as often as either God threatneth bs, of giveth bs any hope of pardon and reconciliation, and so this speeche, (when Ionas saieth that GDD was moued with repentaunce) ought to bee referred to this ende. Further me fee that God is two waies fet out unto be, first In God two bis worde, aut againe, Secondely in his fecrete counsaile. As waies, descritouching his fecret counfaile, I have alreadie faied, that God is alwaies one, neither poeth he ble any of our affections. But as touchying the voctrine of the worde whiche is applied bito our fenfes, God is sometyme angrie with vs, and sometime,

pentaunceis not in God, neither can it be referred to the secrete will of God.

How God is faied to re-

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### M. Ihon Calume qv

as pacified offereth buto be forgivenelle, and is favourable. and propiciouse unto be, and this is that repentannce of God. Lette us remember therefore that this devendeth and is to be referred to the worde, when it is lated, that God was touched with repentaunce: even because the Ninewits could perceive none other but that God had fully determined that thei should perite. And why lo: Quen becaule to he had declared by his moorde. But nowe when as theirife by unto the hope of their fafegarde, then doe thei perceive some chaunge and alteration. even according to the capacitie of their faithe. And fure eache affection as well of feare as of tope boeth fpring of the worder because when God by his woorde venounceth his pre, it mult needes be that milerable men thould be terrified. But when be inniteth them by his worde buto Saluation, in lettyna before them reconciliation, then by and by thei take buto them as it were a newe affection, and to allo boe thei attribute an alteration of monde unto Goo, this is the Summe. Now let be proceede.

The fowerth Chapiter.

g \* And it displeased Jonas exceedingly, and be was very angrie.

The text.

perf.I.
Or, And Ionas was difpleafed with great forowe.

Calume.

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How God in

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his logrowe of lonar, Hierame vaceth commende, and compareth it unto the facred zeale of Paule, whiche wither that he might bee accurred for his brethnen. Roma 93. He denieth that lonar for two, that God would have mercie bypon so samous a Citie? But because

the Convertion of the Scutiles, hould be a certaine forethew of the veltruction of the elected people. And therefore, because longs as it were in a glasse, behelve the pettruction of Israell now neere at hande, therefore he fortowed, if we will believe Dierome: but that is to frinclous, For a little after, God re-

bukes

buked long for it, what shall then the foolishe and childishe defence of Pierome, ease the Prophet, sepng that God pronosticeth that he doeth wickedly, because he sortowed. Paie, rather the blackishenesse of Pierome is reprehended (for so maie A speake of the manne, who although he was learned, and painfull, per he deprined hymself of that praise, whiche otherwise, worthely he might have gotten.) For his perverse Mature enterp waie bewraieth it self, even as he is openly reprehended by and by, in the verie Text, where longs eutdently declareth, that there was an other cause of his sortowe, even because he would not seeme, or be thought a false Prophet, or a spar. And sortowe (although God hym self had not given sentence upon it) yet we see it had been wicked, and farre from all reason.

Let us therefore bee certainly persuaded, that Ionas was caried awaie with a preposterous zeale, when as with quiete mynde he could not beare, that the Citie of Nineuch should bee delivered from destruction: pea, he hym self also encreased the greatnesse of his synne. For he might have saied in one worde: This displeased longs: but he not content with this simple maner of speaking, added moreover, exceedingly, or with greate sorrowe: pea saieth moreover, that he was sore angred. Although the beginning had not been evill, the excesse pet was very dictous. And he consessed this immodessie, and excessed hym self. To what end therefore is it to cover with cavifles and substitutes, that thing whiche were manifestly see, can not be excused. But that it maie better appeare, why the savegarde of the Citie of Nineuch displeased Ionas, let by procede in the text.

Jandhe praied unto the Lorde, and saied The text.

J be seeche thee Lorde, was not this my verse.2.

speeche, when as yet I was in my countrie?

O.i. There-

## M. Ihon Caluine 1097

Therefore I made haste to flie into Tharfis, because I knewe that thou art a propitious God, and mercifull, slowe to anger, and of great kindnesse, and repenteth these of the euill.

\*Or, full of grace and fauour.

Caluine.

hat lonas laiethhere that he praise, seemeth scarce to bee agreeable: because praise ought to bee quiete, and he confessed that he was so motified in nipnde. When as therefore the Prophet was so inflamed with wroth in his anger, how could be conie into the presence

ners water bewarer burled euen as he la ar

Quiete praier.

The ende of prayer.

m

Note well.

Note.

of God, and conceive infle praiers: Againe, what is the ende of praier, but that wee confesse that, what so ever good thing is to bee wilhed, remaineth with God, and is humbly to bee fought and afked ofhym': But Ionas Doeth here rather bebate the matter with God, and murmure against lorn. For he feemeth here after a forte to l'kolve and laie, that he had a iufte caufe to runne awaie: And agame, that God ought not to for giue the Ninewites. De therefore accuseth Got, that he might cleare and beliver hom felf from all blame, and this is ftrance altogether, and farre from the rule of paier. How then muste wee understande this place, where he saieth that he maiete I aunswere, that oftentymes the faithfull even with a troubled mynde, come unto GDD with a belire to praie; and pet their praiers are not beterly refused, although thei bee not allowed, not pet please God in all pointes. And by this place it appear reth more enivently, how the wonthes of the goodie are acceptable buto God, although thei be mingled with many impurities. The Papilles as often as theiread, that any worke vio pleafe God, thei imagine cheef perfection and cleameffe: and yet there is no woozke, whiche is not infected with some fpotte, excepte it bee purified by free pardon.

And this is enident unto us in this praier, whiche was not

to rejected of God, but it obtained the name of maier. And pet How all worcertain it is that fonce was not fo minbed as he ought, when kes are purihe maied troublesomely, as it were chioping and baulying with God, and Will retainping some part of his former contumacie: Because he beganne to like well of his runnyng awaie. from God. And we have faied, that this was a manifest sione of rebellion, when as thak your of the poke, he contempned the callying of God. It is necessarie therefore, that we acknoweledge in this praier of lonas, some parte of godlineste, and also many corruptions. This proceaded from pietie, even that, all this notwithstandyng, he pet birected his complaintes buto God. For the Opporties although thei come buto God, and name hom, pet are thei altogether contrarie to hom, and wil-Ipurip would thei fpue out their chollour againste God. But Ionachere while he complaineth, although he keepeth not a meane, but be caried awaie with a blind and corrupt violence and force petis heready to fubmit hom felf unto God, as we shall fee at length. Anothis is the reason, who he saieth that he praied . Forhe had not heen a Chamed , to have confessed any more granous faulte, if he had been giltie thereof. For he mould not extenuate or tellen his faulte, by the woorde of Praint, as the Opporties doe alwaies pretende fome conlours or clokes, when as thei would cover their filthinelle.

But suche was not the mpnde of lonas: Therefore when that long faieth that he praised, menerallie he testistethithat he retained some feede of godlineste, and obedience in his minde. Well: Ionas praied, and hereby it followeth (as I have alreas die faied) that many praiers of holie men are corrupt, whiche if thei be ffretched to the lawfull reache, thei halbe worthelie refused. But the Lorde for his mercie sake forgineth those linnes, fo that thefe unquiete and troublefome praiers, retaine

and holde Will their title and estimation.

Dow he faieth: I befeeche thee O Lorde, was not this my feeche. Dere Jonas Declareth euidently, why he tooke it greeuoully, that Nineneh Mould bee delinered from lubuerlion:euen because by this meanes, he spouto be taken for a false and D.if. lipna

· good maie

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lipng Prophete. But this male feeme absurve, that the Prowhere let more by or made more accoumpt of his owne fame. then of the glorie of God. For in this decetly the glorie of God cheefly thine, that he is appealed, to fone as menne repentiand also in that he offereth hom felf to bee a Father unto theim. Dught lonas to haue preferred his estimation, before the glorie of God's I aunimere, that the Prophete lo was not addicted to himself, but that alwaies the fludie of the glorie of God, obtained the highest degree in his mynde this is certain. But he topied his ministerie with the glorie of God, and worthelp: because it depended upon his authoritie. Ionas when he enter res into Nineneh, he cried not as a private man, but professes that he was fent from God.

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Mowif the preaching of Ionas be founde falle, the reproch redoundeth bpon the bery author of his callyng, that is bypon ODD. There is no voubte therefore, but that Ionas tooke it greenoully that the name of God fould bee laice oven to the reproches of the Gentiles, as though he fould make them a fraied of nothing. And again, speaking dislemblingly, should by and by open Dell, and by and by Deauen. And there is nothing more againste the glorie of God, then suche distimulation. Tale fee then, why Ionas was carieb awaie with fo great forrowe: he respected not hym felf, but because he sawe an oc talion given, of a boose lated open to wicker blafphemies, if God thould after his determination, of if he thould not be com-Staunt in his woode: Dere hence I laie, came that so greate forrowe. But although this be a very good reason, yet we gather, of what force our good intentes are with GDD. If any good intent maie bee imagined, certainly this might beferue forme praise, that Ionas had rather an hundred tymes to dye, then heare those wicked blasphemies, that the woode of God should bee a meere laughping stocke, that the threatinginges of God were fables, that God did but diffemble this or that, as if he thould transfigure hymlelf into diverle formes.

Wemust not doe euill that good maie come of it. Rom.3.

> This was an excellent intent, if we maie be Judges, of if the matter be estemed according to our senses, but by and by

we hall fee that it was condemned by the mouth of God. Let. us learne therfore not to arrogate unto our felues inogement in thate thouges whiche palle our capacitie, but to submitte our myndes buto Bod, and to belier of bym the fritte of oilcretion and indgemente. Dowe came it to paffe that Long fo. hould frette against God, but that he was inflamed with the ftubie of his glorie : But this was an inconfiderate zeale, becaufe be byinfelfe would be arbiter and indee he ought rather. to have fubmitted bymielfe unto God: and this fame rule is to be kente of be all. If at any tyme we fee many thynges come to palle from aboue, that is by the fecrete prouidence of God. which poe even lair oven the name of God to the blawhemies of wicked and bugodly men, this truelvis to be lamented but in the meane time let us belire of the Lorde, that he will at the length converte those reproches but his owne glorie, but let not be murmur and grudge; as many done, whiche by and by beginne to chive against GDD, as often as a thong is otherwife governed and directed, then thei themselves lifte, or doe thinke convenient. Let be learne by the grample of Longs not to measure the judgementes of God by our owne capacitie. but let be paciently waight till be converte the parkenelle into light. In the meanetyme allo let be learne to obeve his conte maundementes, to followe his call without controvertie : although Deauen and Dearth Chould let them lelues against be. although many thyinges doe come in our waie, whiche might turne be awaie from the right courle, pet lette ve continue in this fure betermination, that nothing can bee better for be. then that we beprog obedient, maie gooe forwarde in the lame maie whiche he fetteth before bs. But where as be faieth, that. He made hastesto come to Tharfis, he boeth not altogether ercufe his flight, but nome he peclareth more enivently, that he had not refused any trouble or labour, nor yet had refused any controverlie or baunger: but onely because he was carefull for the alone of GDD, therefore he was brawne awaie from his pocation. To this ende therefore tende the woordes of Ionas, as though be would appoint God to be a witnes and a Judge, D.iii. that

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that not for feare of banniner, nor for flouthfuluelle, nor for real bellion, nor for any other elepecte, he withore we hypitelf from the obestence of God: but on ely for blathe would not have his facred name biolated and befiled, for that he would not willingly be a Midther of that preaching, which might open the mouth of vintrolly and prophane men to laugh Goodym felfe to leone. When as faieth he) I hoped for none other profite of my Preachying , but enen that the Gentilles might laugh God to logne, pea, might teare inperces amountaijem his holiename, as if he were veceipefull and baine, cherfore han I. rather fle buto Tharfis, Therefore here Ionas voeth not altogethet extuse hymiselfe: for then to no purpose had his chastisemet the heed by on him, whereby he ought to have been drough If tamed he was called of late from the very hell: hall wee fair that he built to lifte uppe his hornes against Goo, that he mould altogether be free from all laulte: This certainely is to. ablurde! but as I have faied, he objecteth to God, that at the beginning he fleade not for any other cause, but for what he hour per not for any plantible fruite of facceste of his preaching but rather he fearen that whiche he lawe imminent genenthat the name of God Hould be a laurthing forke. Immediatly be ad-Deth: Because I knowe that thou are & God full of fanour, and mercifull, flowe to anger, &c. This is furely mavuellous that Ionas was called awaie from his vocation, because he knews; that God was mercifull, feeping that no harper goade ought. to plicke us for warde, when as Go will vie our labour or dis ligence. For weeknowe that no man can performe his obedie ence cheerefully onto God, buthe which is even alluved with his fatherly goodnesse. So then no man halbe a willing 1920phetop Teacher, but he which is perforated that God is mercifull. Ionas therefore feemeth to to foolilly to redion, when he faieth, that he was therefore withdrawne from his office. because he knewe that God was mercifull. Again, how knew Ionas this teuen out of the lawe of God. For this place is tas ken out of the 3 3. of Grod. Where that notable and memoris all vilian is described buto by, where God set out homselfe to

Exod.33.

what?

be feene of Alayfes, there was exhibited untothe holy 1020. phet a livelie Image of Goo, And this is no place in the lawe. whiche better and more lively expressed the nature of God. For there God would familiarly manifest bym felfe buto his fernaunt. For when as therefore form mas fainstructed and endued with this doctrine of the lame, howe could be evercife the office of a prophete amount his owne people and countrepmen's Talby vio not this thought also vere his harte, when he was called to the office of a Teacher's Tertaine it is there. fore, that this ought to be restrained but his preaching, suche as before mas declared buto by Jonas had wener befrifed the commaundement of God, if he had been fent coshe Nincuite, even as before he was commaunded to teache the elect people the Jewes. If therefore this office had been eniopaned to lanas , that he Could have fette forthe God mercifull and mentle buto the Ninewits he had not doubted to have offered his obevient feruice. But feeping this precise threaturing was enionned hom: Nineuch shall perishe: therefore is he drawnenwaie. and coueteth rather to runne awaie, then to excuse suche acomaundement. And why fo : forfothe he reasoneth thus with hom felf : I benounce imminent destruction to the Ninewites: to what ende boeth God commaunde, but even that he might innice and call thele wetched menne to repentaunce: Pow if thei thall repent, will not God bee by and by ready to forgive them ': For other wife he Mould demphisomne Mature. God can not be bulike him felf, az contrarie to him felf, he can not putte of that affection, whereof he teltified once buto Doyles. When as therefore the Lorde thall bee appealed, and pacified, if the Ninewites repent, and flie to hom for fuccour, he will by and by embrace them; and to that I bee founde falls in my preachpng.

Now therefore we knowe, how this place of long ought to bee understanded, when he saieth that he sted over the Sea, (or at the least, that was his determination) because he knowe that God was mercifull. For he had never disobeyed GDD, but that this contrarietie did trouble him, and seare his minde:

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ter I that be founde a that: It is better therefore that I holde the name of God hym lette It is better therefore that I holde my peace, then that God, whiche is the authoure of my vocation, be coumpted a tellying tocke. The lettherefore, that to has had an eye died that maner of preaching, which he thousand had an eye died that maner of preaching, which he thousand the in Ninduck, whereof wee have spoken before. And hereby it appetet that toma gave more to the Ninewies then he had. For he thought that he was sent from GDD, onely that the Ninewies might under than their muste perithe: But he dispected inhom self, or known it. For he retained that principle that God outle not put of from his mercie, because he remained alwaies one.

God vieth our office to diue is endes vnknowne to our felues.

But he came adjoace, to execute the office entirpned hym, certainly he had nothput els before his epes, but the ottet destruction of the Citie of Nineweh. But in the medic thine, Goodled his labour and ministerie, to a better eine and successe. But there is no doubte but some hym self, exhapted the Ninewices to repentaunce: but his harte was as it were shut up, that it should not admit them the mercie of Goo. The see that some was in his afflictions prevented, so that he could not offer Saluation in the Ninewices, and yet was it offered from God by his hande. Now then we understande, how the Logoe oftent pines woogketh by his servauntes: with his hande he leaveth them as blinde men, whether theis little thinks:

So when the Lope Mirreth op any of be, we thatbe sometyme of small faithe, wee shall thinke that either our labour shall bee unprosteable, and without fruite, of at the least, that small shall bee our successe. But the Lope will vectare that successe, whiche wee could never looke for And such was the example of Imas, for when he came to Nineneh, he had none other purpose, but to cellise the destruction of the Citie: But the Lorde would have hom; to bee the minister of Saluation, when we to homself. Well: the Lorde then aborned the doction of the destruction, when we to homself. Well: the Lorde then aborned the box trine of Imas, with this excellent successe, when as yet he was unworther

unworthie of fo greate honour, because after a fort, he hed thut on the passage to the blesping of DD, as wee have alreavie faied.

Row therefore, wee knowe the meaning of this place. when lonas faied, that he fledde from the callying of GDD. because he knewe that he was a God prone untofauour, and againe mercifull, &c. Pow I come to thele weeches of God. The Debrewe worde Chanun, lignifieth properlie, Benigne, Gracious, and Debonaire: and ODD afcribeth this title unto hom felf. Then he addeth: Mercifull, fignifiping that he alwates is let before bs : if at any tyme wee come buto bom as unto the fountaine, bothe of all goodnelle and mercie. But the woodes that followe, boe better expelle this mercie of God. or dooe define how GDD is mercifull, euen because he is of much clemencie, nert againe, flow botto anger. Goo therefore is prone unto gentlenelle: Againe, although menne bee un. worthie, whom he should respecte, he is pet not withstanding mercifull: and this he expressed by the Debrewe woorde. Pachum. In the meane tyme it is necessarie, to avoe these To loue entwoo woodes together . That he is of muche mercie, and tirely. flowe to anger. And why't for we feeke alwaies in our felues, the cause of the grace of Ged: when as wee couet that GDD thould favour us, we enquire in our felues, why he fould fauour bs.

Now when we finde nothing, by anaby all faithe, which a me first conceived of the grace of God, banisheth awaie. And here then the Lorde hom felfreuoketh, and calleth us backe buto hom, and testisteth that he is therefore fauourable, and mercifull bito bs , because he is of greate mercie . Asifhe thould fate : I in my felfhaue fufficient caufe, why I am eros No caufe in rable bitto pou, and why I also soe embrace you, and take pet vs ofour into my fauour. The onely goodnelle of God, is therefore to faluation. berespected, when wee belire to have hom mercifull buto bs, or when we have any neede of parton, as if he should saie, that he is not induced or moned, with any respecte of our worthtnelle, not pet voeth leeke any of our merites, that therefore he Moulo

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Mould be prone unco mercie, whe we have offended, or thoula take be into his fauour : but that therefore he booth pet , because his goodnesse is inmeasurable and infinite. Row there is also added, Slowe to anger. This flownesse to anger beclareth, that God provideth for the favegarde of mankinde, pea, euen when thei are oppressed with spime, although therefore euery daie, miferable men doe prouoke bpo them them lelues the wrathe of God, pet ceaseth he not to provide for their lates gard: Therefore is he flowe to anger, that is, the Lorde doeth not fraite waie, laie uppon menne fuche punishement, as thei beferue whiche so prouoke him. Well: now we see what is the fomme of the wooder . How let be retourne to that fairing, that Ionas was withozawne from his office, because he knewe that GDD was flowe to anger, and mercifull, and full of fauour: for he brought in this reason, either God will chaunge his Mature, or els he will spare the Ninewites, if thei repent: but it maie be that thei will repent, and then it followeth that my preaching shall bee in vaine. And suerly God will not bee contrarie to hom felf, but will thewe forthe an example of his goodnelle and mercie, when he thall forgive this people. A. gaine, let vs note that wee dooe wickedlie, when as without judgement we followe our zeale. For there is some blinde furie, whiche then carieth be awaie. Therefore, although a thoufande absurdities dose come in our heave, when GDD commaundeth any thing, pet are our epes to be closed, as it were, and alwaies wee ought to followe on, in the course of our bocation: Because he will so moderate all eventes, that thei all Mall tende to his glorie. It is not our parte here to bee too curious: But this is our beste meane, that wee lette the euent of thynges alone unto GDD. It is our parte in deede to feare and to bee carefull, but withall, this our care ought to fubmit it felf unto GDD, so that it ought to suffice be, even to maie. This is the fomme.

Mow that he faieth againe, that, God doeth repent by mof enil. Tale have expounded it a little before: even that although he hath aretched out his hande, yet he plucketh it in against

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as some as he findeth any repentaunce in men. Forevill, here is taken for punishments: God therefore although he might. and that worthely laie byon menne extreame paines and punishment, he pet suspenveth his Judgement, and if theirunne unto hom with true repentaunce, by and by he is pacified and appealed. And this is the repentance of Gos, etten that: what ever punishment and evill, men have deferued, he boeth of his owne accorde remitte lo foone as menne are displealed with themschies and repent. Now it followeth.

Therefore thou O Lorde, take I beseeche The text. thee my life from me, for it is better for me vers. I. to dye then to line.



Gre we fee how greatly Ionas chafed & waren Caluin. hotte in his zeale. For certainely this praier can not be attributed to faith: as certaine men thinke, that long mounted by even into Deauen in the nipude, when to he praied, as if he

feared not death, but hauping put of all feare, free and at libertie, might offer hymfelf unto God. But I doe not thinke that the affection of longs was not fo loftie. There is no doubte in beede, as wee have alreadie faied, that hee yet retained fome fparke of Godlinesse in hym: and I faie that, this thying was fufficiently proued buto us by the worde of praigng. For if lo- Verfe.22 nas had burff out into the voyce of a vesperate man, this surelie had been no praier. When as therefore he praied, not withstanding he so spake, it followeth that this was not the vopce of desperation, but of to much anger of indignation wherein Ionas doeth not moderate hymselfe. Finally, this plaier plos ceeved of a Godly and holie zeale: but longs in the manner it felfe, or in gopng for warde voeth offende: for he was even patt hym selfe, when he preferred deathe before life, saigng: Thou Lorde take me awaie. firste, it can not be without faulte, that heis so headlong carried to the velire of veath. For it is not in R.ij.

Duraniad

roly luctor

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We ought not haitely to defire death.

Phili 1.25.

Two faultes in lonas.

us to palle out of this worlde, but as long as God retaineth. and keepeth vs in this state, wherein he hath placed vs, with quiete mindes we ought to abide. Who so therefore he be that with fo greate ardencie maketh halte to death, without doubt he offenbeth God . Paule fawe that death were to bee wished to hymselfe: but againe, when he perceived that his labour was profitable to the Church, he was content withhis lotte. and preferred the good pleasure of God before his defire : and fo was he readie bothe to live and dye buto God . But londs contrarie, Now (faith he) take awaie my foule: this is one fault, another is, when as he befired to dye, because &DD would fpare the Ninenites. Although he was touched with some forrowe, pet ought he not to have gone, or rather to have burfte out thus farre, that in the lothing of his life, he thould withe after peath. But herehence we learne, when once menne let lofe the rapne to unaduised zeale, whether thei are carried, Ionas the holie Prophete, whiche of late was tamed and subdued with to harve chaftifement, pet is caried a wate headlong even unto the befire of beathe, and why's because he thought that it felloutill, that he had benounced bestruction buto the Ninewices, and pet the Citie continueth lafe. This example ought to retraine be, leaft we give fentence raffly of the iuogemets of God; but rather maie bolde all our fenfes captines, leaft at any tyme fuche temeritie and raffineffe thould burft out of bs: because there is none of vs, who condempneth not Ionas, even as he convempneth hym felfe, for hee revealeth not here his owne prailes, but he would here declare that hee rathlie had judged of that worke of God. Well: Ionas here confesseth his foolishnesse : let therefore his experience bee a lesson buto bs, that there is nothing more prepotterous, then according to our judgementes to determine this or that: because this is. when all is voen the true wisevome, to submitte our selves wholie to the judgement of God.

Now if any man here will move a question, whether it be lawfull to withe for death: I aunswere brieflie, that deathe is not to be wished for, in the lothying of life. That is one thing,

Whether it be lawfull to withe for death.

I meane that to bee lothyng of life, when either pouertie, or hunger, or ignominie, or any fuche thong boeth make life hate full or obtous unto bs. But if any manne in the presonnelle, and in the diffikping of his linnes, bee greeueb to remaine on the pearth, according as paule faieth. O miferable man that I am , who shall deliner me from this bodie of death? De for certainetie thall conceine a holie and Godlie Defire, fo that, that obevience, whereof I fpake, bee abbed, even that his affection burft not out as it were in despite of God. But who lo is loatfected, let hym fuffer hymself to be stated by the hande of God, as long as it pleafeth him. Again, if any man wille for beath, because he feareth hymself in tyme to come, or dreadeth to bn= bertake amy office or charge, he verely ftriueth with God. And fuche was the faulte of lonas: he faieth that deathe was more welcome then life: but why : because the Lorde spared the Nonenites. Wee fee then howe blinde he is, and is carried awaie with a mad motion and violence to withe for death. Lette be therefore learne fo to love this life, that we bee readie to leave the lame, as often as it hall feeme good unto the Lorde. Let be learne also to withe for death, but so that we maie line buto the Lorde, and maie proceede in our courle, untill he hymlette bying us unto our ende. Rowe here followeth the rebuke of God.

I And the Lorde saied, doest thou well in be- The text. yng angrie in thy felfe: verfe.4.

Dere is no boubte, but Ged lo chiopnig Ionas, Calvine. condempneth his faulte and corrupt zeale. For feeping that God onely is a fitte Judge of mans life, there is no cause why we thould boatte that we are caried awaie with a good intent, because

there is nothing more veceiptfull then is our inogement. Whe as therfore we weigh the veeves, fairnges, or thoughts of our felues, in our owne indgement, wee deceine our felues.

Mfany mian will Rhetorically befende the facte of Ionas, cerrainly he mate finde at hange many notable the wes. If a man would to his inpute lake, byping forthe the excules of Ionas, Todas might fæme buto vs altogether innocent. But although all the whole worlde thould acquitte hom, what thould that a. name hom . feping that he is condemned by the mouth of God firmleffe, who onely is Judge: as I have alreadic lated. Let us therefore holde for certaintie that long dealte prepolteroutlie, although no reason thereof appeareth buto be because enough and more then enough, might the aucthoritie of the

cheefe Judge God luffice vs.

The effectes of anger.

The text.

verfe.s.

post Statedy

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Mow plainely the Lorde reprehendeth his anger. If Ionas hab moveffly bebated the matter, and had onely call from him felfelits for rowes into the bolome of God, this had been excu-Table: although this zeale had not been without faulte, pet had It been collerable. But now when he is anarie, this is not to be bome becaule fra per se est futor breuis, anger it self is a short madnelle or furies as one lated they afterwarde it blindeth the fendes of men, it percurbeth all the partes of the mpine. God therefore not in one manner here acculeth longs, but he beclarechallo how greewoullie he fell, because he suffered hymselfe after this fort to bee angrie. In the meane trine this is to bee marked, that lonas did not therefore onely offende, because he was angrie, for he had fynned alle without anger, as we have fared but Goderaggerateth the crime by this circumstance. even that he is Murmared. And certainly this was a wicken example, when as a wretches man rifeth up against God, and with a trouble some spirite brauleth with hom: this is a mon-Acrons thong, pet was longs brought unto this.

Mefee therefore, why there is here any expresse mentio made of the ancer of lonas, even because GDD will by this meane holve lonas convicted, leaste he should flive backe any more. If he had lated Limply: what's Willy Boelt thou not permit me, all foueraigne iubgement? Will booeff thou not will lyngly confesse, that it is well doen what so I doe, if it please me? Is it thy parte to take uppon thee luche wiledome, that

thou

thou witte prescribe me a Lawe, or wilte correcte un Judgementes : The Lorde had spoken after this forte there medie have refted fome excule, as thus: Logoe, I can not properate my felf from forrowe, when I fee the name fo tome in veeres mich hainous reproches, maie I beholde this with a quiete mynde? long might then I late, have yet founde out forme clokes of excules but when the Lowe lateth over, and coucherh the ancier of lonas, he must needes of verefficie keepe silence. For what thong thall bee founde that will excult longs, when as he forebelliously rifeth by against Goo, beeping his Juone and maker, as I have alreadie lated. Well: now then wee knowe, why the Lorde plainly expressely, that longs old evill. in that he was thus angrie. And truly I meruaile, what came in Dieromes monde, to late that Tonas here is not reviehenped of the Lorde, but that there was fette boune a certaine meane. Surely the manne was bothe a Cauiler, and againe he visied the foole notably in corrupting the Scriptutes:he had no feare to wrefte the places of Scriptures every waterer uen as when he disputethaboute Matrimonie, he faieth, that Nore thei whiche boe marrie, dee not enill, but pet thei doe not well what maner of Cauill is this, and how filthie: And even fo in this place he faieth: God doeth not accufe lonas, neither yet tel prehende his synne, for longs here rather fetteth out unto us the persone of Christ, who desireth death that the whole morid might bee faued: Because beying a line, he couldnot winne his owne Nation neither could holde his owne people : Therefore had be rather bestome and give hym felf and his life , for the redemption of the worlde. These are altogether triffyng toits. and doe otterly bepraue the whole fente of this place. for this interrogation of GDD is of more behemencie, then if he had faier Complie Thou baste offended in being fo angrie. This atfirmative kinde of freeche, had not had fo greate behemencies as this interrogation. For GDD not onely in the power of a Audge, pronounced that Longs booch cuill. Butalfo welleth from hom his owne confession, as if he Bould faie: Although thou the felf be Judge in thine owne caule, per canff thou find Can

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no excule for thine intemperancie: for chou art angrie without any meane. For when he faleth, Lecha apud to, in the self-she calleth louge backe to the grammation of his owne soule, as if he hould saie: Looke into the self as in a glasse: Thou shalt se, even what a traductionne sea, the meane is, now thou art carnet aware with suche a ranging surfe. Well, now were knowle not onely the identical sense, but also the vehemencie whiche seth hidden in this interrogation, although Dierome leaneth to the contrarie parte altogether. But I will procease at this tyme no farther, because that whiche remaineth, shall suffice top a Lecture to morrows.

#### The Praier against intemperaunce.

Kaunt Dalmightie God, when as thou scelt us to bee emberapped in so amany errours that we live and fall many tymes, by the meanes of inconsideration: And againe, when as thou seest the immoderate violence of our flelbe, to blinde whatsdeuer reason or Judgemente is in vs: Graunt I faie, that wee maie deliner ouer our selves wholp to obep thee, and to aive so muche honour and reverence buto the wifedome, that wee braule not at any tyme, although all then= ges fall out contrarie to our delires, but that weemale paciently waite, what ende thou wilt giue buto bs: And againe, maie so proceade in the race of our office, that we make alwake hope for a happic issue and ender. And that weemale not be troubled with whatfocuer lets Sathan Wall objecte, but that alwaie wee maje tempe

and leaneto that scope, whiche thou settest out unto be, and not at any time deflecte. or decline from the same, butill wee hauping finished all daungers, and all impedimentes beerng ouer= come, at the length maie come unto that blessed reste, whiche is purchased buto by by the blood of thy Sonne, Amen,

I And Jonas went out of the Citee, and sat The text. on the Easte side againste the Citee, and verse.5. made bym self there a boothe, and sat onder it in the shadowe, untill he might see What should become of the Citee.



Ere it maie be doubted whether longs wayted Calnine. till the fartie dates were expired, or whether he prevented the time: For if we fair that he went out of the Citee before the fortith vaie, there will fixing another questio; how could be know

what Hould come afterwards unto the Citee: For as pet wee fee that he was not instructed thereof by an Dracle: pearather the wordes that we fee here, doe founde other wife: even that by the event and fallying out of the matter, it was manifested unto hym, that God had belivered the Citee from destruction. For he faied in the last Lecture that God repented of the word whiche he had spoken, and vivit not. It appeareth therefore that fonce went not out of the Citee, untill the fortie vaies were full patte. But nowethere ariseth a contrarte question, what needed he to litte neere the Citee, seepng it was evident that either the determination of God was chaunged, of at the least the sentence which he had betered was altered. He ought not therefore as pet, as thoughly doubted fill, to little by the Cucce (19 to excite order putilifyententes, to the contract of the Co

But

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But I booe willingly abmitte this confecture, that Ionas after the fortith daie departed, and went out of the Citie. And the woordes doe feeme to brong be thereto. As touchong that question, why he boubted what would bee the event of the Citie, feying he fawe the tyme alreadie expired and past, the aunfwere is easie. For although the fortie vaies were past, Ionas not withstandyng stoode harde lafed, because he could not fullie perswade hymselfe, that the same saiping whiche he uttered at the commandement of God, should want effecte and take no place. I ove not therfore boubt, but that this thought made hom perplexed, when he thought thus of homlelfe. Thou halt monoticed nothing rally. Row how can it be that the thing whiche God would have to be published in his name and commaundement, should now beeto no purpose or frustrate, and that the event should not be according: When as longs therefore respected the commaundement of God, if he could not by and by riode hymfelfe of all perpleritie. This therefore was the cause why as pet be fraied, even for that although the bens geaunce of GDD was not as pet suspended, he not with stanbung thought that his Preaching had not beene in vainc, and therefore that the bestruction of Nineneh was at hand. Mell: this was the reason who be still waited after the tyme presired, as though the matter had still been boubtfull.

But now that the thong mais bee more platne, were must note, that the counsaile of God was more secret, then that lonas might biderstande, year even in the verie partes of his calting, for God when he threatned destruction to the Ninevits, would speake conditionally. For what were the fruite of the woorde, unless that condition were adiopined thereto, even that if the Ninevites repented, thei should be safe: There needed no Prophet; but that God would thereby provide for their safegard, for God could without hym, have executed that condemphation, whiche the Ninevites had beserved. If any man will replie, that a preacher was sent but othe, that their night bee the more in excusable, this were a verie colvergason. For God had exercised all his other punishementes, without any such

fuche denunciation: I meane against prophane Nations. For this was the peculiar gifte of the Churche, that the Prophets denounced the punishmentes that were at hande. But as concerning other people, God by the thing it self, declared him self to be their Judge: but sent them no Prophetes that might warne them.

Therefore as touchyng the countaile of GDD, when he commaunded the Nineuites to bee terrified, by that so precise preaching, a condition sure was included. But Ionas was too literall a Doctour, that I maie so speake: because he comprehended not that whiche he ought, even that as yet there was place of Repentaunce, and that the Citie should bee safe, if the Nineuites repented from their wickednesse. Then when as Ionas snatched up but the halfe parte, it is no marualle though as yet he bee of a doubtfull mynde, and dare not yet determine what should come to passe: God had not revealed unto hym what he would doe, so so so had not revealed unto hym what he would doe, so some had nothing before his eyes, but the ende of event of his preaching. Now let be procease.

And the Lorde God prepared a \* Gourde, The text. and made it come up over Jonas, that it verse. 6. might bee a shadowe over his head, and deliver hym from his greef, and Jonas was exceadyng glad of the Gourde.

nyng rose the next daie, and it smote the \*Or Gourde.

\*Iuie that it withered.

And it came to passe when the Sunne did arise, that God prepared a wehement (or feruent) winde, and the Sunne beate wp-S.y. pon

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ponthe heade of Jonas, that he fainted, and wished in his harte that he might dye: and saied, it is better for me to dye, then to live, or my death is better then my life:

Caluine.



Cfore I come to touche the matters them selves. I will in a fewe wordes speake that, whiche is to be saied of the Hebrewe worde, Kikijon. For there was in tyme paste, not a little controverse about this worde. Some reade it A Gourde, others had rather to

reade it A Cucummer: Euen as gellynges and confectures are free in matters obscure and unknowne. But pet the firste Translation was received. Augustine faieth, that there arose a tumulte in a certaine Churche, when the Bilhop reade that newe interpretation of Dierome, where he tourned the worde An Inie. But certaine it is, that those menne were rathe and foolishe, whiche for so light a matter were so offended, for thei ought more viligentlie to have fearthed whiche interpretation had been the better, and the truer. Augustine also behaued him felfe not very wifely in this thing, for fuch a superstition tooke bolde spon hom, that he would not have the common translation of the olde Testament to be chaunged . De tooke it well. that Dicrome had translated the newe Testament out of the Greeke, but hee would not have that olde Testament to bee medled withall : because there was a suspition of the Jewes, that, as thei were alwaie deadly enemies to the faithe, thei had cone aboute to corrupte the whole Lawe and the Prophetes: when as therefore there was a fecret suspition of the falle packong of the Jewes, Augustine had rather for that cause keepe ftill the common translation. Pierome also declareth that he bomielfe was brought to Roome, because he had turned de Inie, for A Gourde. But to tharplie and almoste enemplike, aunimered

aunswered he Augustine And very chologikelie inveigheb he against one Cornelius, I knowe not whom , and another Asinius polio, who had at Roome accused hom of sacrifeore as it were, because be had chaunged this place, but here I vooe not excuse them, if thei way war olie refused the thong whiche was mobable. But as touchping the matter it felfe, I hab rather in this place to leave it either a Gourde, of a Cucummer, then to moue any trouble aboute a thong of nothong. Dierom faieth. that it is not an Inie, he faieth it is a kinde of fmall Tree: and faieth that it groweth every where in Syria. De faith that this small Tree is helve up by his stalke, and this can not acree to an Inie, for the Inie, buleffe it cleave to a Wall or a Etee, it creeveth onely on the ground: it could not therefore be an Inie.

Wherefore he ought not to translate it an Inie.

De excuseth the matter thus, that if he had put bowne the Debrewe name, many would have imagined it either to be a Beatte of a Derpente . De would therefore fette boune fome knowne name. But he might allo have caft many boubtes, as thus: what: Au Jute is fated to have ascended over the head of Ionas, and to have geven shadowe buto hom: howe could this bee': Nome I maruaile why Dierom in one place faieth that, that kinde of Tree was called in his tyme Cicijon, in the Syrian tonque: and in another place, even in his Commentaries, he faieth that it is called in the fame tongue Elkeroz, and wee fé that the same worde is quite contrarie to the word Cicijon. But now when he aunswereth Augustine, I doubte not but that he mocked hym . For he knewe that Augustine knewe not the Pebzewe tongue. And therefore iesteth he with hym as with a Childe, because of his ignozaunce in the Debrewe tonque. De feemeth Extempore for his otone commoditie to baue imagined some newe woode, and I doubte not but that be faigned it oppon a fodaine. That there might be fome affinitie betweene the worde Kikijon and Cicijon. But howfoes uer the matter is, whether it werea Gourde, or els some small Tree, it is not convenient greatly to contende how it might fo Some growe uppe to that bignesse, bierome saieth that it is of large S.iij.

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large leaves, and that it increaseth to the greatnesse of a Uine braunche. Beeit fo: but that is not fproung by neither in one daie not in two, no not pet in three. Therefore it must needes bee some extraordinarie thong . For neither an Juie, nor a Gourge, not pet any small sprought, or any other Tree could to loone growe up, that it could couer the head of lonas: neither his this anely herbe Madowe the head of long: but it is rather credible that this was added to the Booth whiche he had made for byinselfe. Ionas then, shouded not hymselfe onely binder that herbe, but when he could not fufficiently defende himfelfe from the heate of the Sunne, then had he this helpe . GDD therefore unto the shapowe of the Booth addeth also this finall Tree: that by this meanes Ionas might be refrethed. For wee knowe that in those Regions the Sunne is burnyng whot. And againe it was an extraopdinarie heate, as wee thall fee. This is that whiche I was monded to speake of the woorde. Auie and I have been longer, then I thought to bee : but becausein tyme past thei brabled aboute that worde. A thought to rume over those thinges whiche might satisfie even the curionfe readers.

Dow I come to the matter it felfe. Ionas beclareth that a Gourde of Cucummer of an Anie was prepared of the Lorde. There is no boubte but contrarie to the accultomed manner this berbe for ainely from up, that it might couer the Booth of longs. And this is my judgement. But wee knowe that as often as God dealeth contratie to the order of Mature, pet he commeth onto Mature it felfe. This is not perpetuall:but we thall finde for the moste parte, that BDD so worketh that he bothe ercegaeth the course of Mature, and pet goeth not quite from Mature. Quen as when he in the veferte would nather together Quailes on a heape, and give flethe to his people, he railed by the East winde. How often have the windes blowed, and pet neuer brought together luche a multitude of birdes! This was therefore a miracle, but pet God would not refecte altogether the helpes of Mature. For then he vied the winde, but yet that winde could not naturally bring those birdes with

Num 11.31.

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it. Sointhis place I doubte not but that Goothole an herbe whiche quickly might mounte to fuche an beight : and pet he went beyonde the accustomed course of Mature. In this feme therefore it is faied that God prepared Kikijon, and made it to come by ouer the head of lonas, wherby it might be a hadowe for his head and might deliver hom from his greefe. But that afterwave there is faied, that Amorme was prepared, here ale to wee fee even that those thynges whiche feeme to happen by Note we'll fortune or chaunce, are not with frant pur gouerned by the fecrete prouidence of God. If any man faie that here is the med not what commonly commeth to palle, but what was once voen: I aunswere that although God at that tyme would fet out an example notable and worthie to bee remembred, pet is this veryetually true, that even the very bitynges of wormes are governed by the will and determination of God. So that neither Berbenoz Tree without his will can wither, enen as Christe faieth. That two Sparowes light not on the ground without the becree of the Father, And thus muche as touche pug the worme. the bearing an old control of the

Dow where as there is afterwarde added, that: When the Sunne arose the next daie, a winde was prepared: hereby also we gather that the windes doe not arife of their owne accorde. or by chaunce, but are raised up by God. There are in beede causes in Macure found out, why sometymethe aver is calme and formety nie is troubled with windes : but all thefe midle causes poeth the counsails and wisconne of God gouetne Uso that that is afwaies true, that Mature is not some certaine blinde motion, and pet there is alwaies a lawe prefixed thereto: by the wil of God. God therefore governeth by his wifedome and hande what focuer commeth to paffe in This one ip is the More. difference : that those his woorkes that keepe their common course have the name of Mature : but his inteactes, when as God chaungeth the accustomed course, one not keepe still the name of 12 acture: but perdoe come from God hymfelfe beying the author thereof. Therefore as concernying this winde, this is to bee noted that this was not an vivall opcommon winde:

The rext.

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## . M. Ihon Caluine ogy

and pet the common winder are no leffe raised dately by the providence of God, then this winde now blowed whereof lonashere freaketh: but God as then wrought otherwise then by the accustomed course of Mature as thei faie: and pet baiely be commonly keeveth a continuall teno; or rule in the order of Mature. Rowe mutte wee fee why all this discourse is fet boune lona confesseth that he greatly reiopced, when he was Law now contered from the extreame heate of the Summe. And when the bethe was beave and withered, he was friked with fo greate volour, that he bestred to ope. Were is nothing superfluouse. for tona both in his tope and in his forrome theweth how tenber and prone he is to either parte, he confesseth his delicacie and tendernelle, when he faieth that he was exceedingly glade and againe, when he faieth that he tooke fuche greate for rowe for the beade herbe, that in the lothping of his life he believe beath. There is fecretelphere included a free confession of his infirmitie: because lonas might moze fimply have fette boune and noted his tope then his forrome. But he plainely expressed his behemencie and excelle in either affection, that we might knowe that he was carried awaie with his passions, so that in the finallest matters be was to angrie, or els beyng puft bp with tope, he kept in that also no measure, and thus much both of his tope and forrowe. On the other

forethe onely vieth that hebrewe woorde, whiche lignifieth to witheut I woode was be faied a little be witheut I woode in that be might dre. It is therefore credible that fore was fo overwhelmed with lor-rowe, that he lifted not up his mynde any more unto God: and that we fee that he was not forfaken and uncored for of God.

The text.

Welto be angry in thy self for the Gourde?

and he saied: I doe well to bee angrie even

Gua

Dere

Speipe legthat thus God kept hymfelfe close Calvine. form tume, and pet forlookelise noting feruant: enen as he oftentymes tooketh backmarbe bupon vs that is, while werthunke that he hath forgotte us, he pet marketh what is boen with

hato the ende that he maie fur rounds in tyme: And therefore oftentymes when wee are fallying boune he withoraweth vs. and fetteth he by before weethinke that he is nere be. Suche was the cace when he beganne to speake buto lonar, For as mehane fajed dolour had so chaked the minde of the holp 1020: whete that he could not any mare beelifte butunto God. Wom therefore with hundelfe be belired to open and pet Goo firfar hethhom not. This is a rare example and theme of the meltimable mercie of God, which the wouthfafeth unto his people. although thei pet noecast themselves boune headlong: even as long here rufhed into desperation and was not carefull for as no remedie. But God maited not till be was fought unto but he menence that miserable long pea anothe destruction whiche he beganne to by ying brondy infelf: fairno: Doeft thou well to be foungrie for the Gourde? As if he thould faie that Tona was to behemently troubled and disquieted for so small a matter.

And this maner of weaking is alwates to be noted, where: of we intreated at large petterbaie: becaufe Gob both not lintply chine love, or that he tooke it grieuoufely that the Gourd was withered. For what then to loothe even because he was angrie. For in anger there is alwaies ercelle, when as therefore Lonas without any measure or moveration for aged: God worthelp in hym challifeth this greate vice. Well: I will not now repete that which I wake pettervate, how that the faulte was made the greater because that homes not onely murmureo for the periflying of the herbe, but also because he geneth ouer hymfelfe, and bopleth in anger without measure. Whiche thying the aunswere of Ionas approueth, when he saied: I door well to be anguie, enoused the death. Tilleve we fee how impudentlie the holie Prophete repelleth that admonition of God,

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## .a.M.Ihon Caluine qv

wherewith hee ought per to have beene renoked to a better mynoe. He is not ignorant that it is God that speaketh. Alby is he not immediatly stroken with feare's With is he not moned with the authoritie of hymichat speaketh: by and by to laic

Doune that crueltie of myndes

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But certainely, even thus is it wont to be, when the initives of men are once blinded with some prepotterous affections although the Lorde thunder of lighten from Beauch, thei will not beare: at least, thei will not ceafe violently to runne on e uen as bere Ionas boeth. When as wee fee therefore an examiple of fuche contumacie in fo holie a manne, how muche rivore ought eache of us to feare: Let by therefore betimes learne to keepe in and quenche our affections, and at the verie begins ming to brible them, least if it that come to passe, that thei burst out any long while, we bee also at the length, even to the laste howse obstinate and unreformeable. I voe well (faieth lowar) to be angricenen to the death, God obiected onely mito his leve uaunt fond, the vice of apper: Inois fond fo farre horchelleth homfelfe in his madneffe, that he faieth, that velperation is without linne : 3 (laieth he) dooe not offende, although 3 befpaire, pea although with a ragping furie. I geue ouer mp felf unto beath, pet I doe not offende.

of fallen out in that holie Propheter But by this famorable an example we are admonished, what furious by tice beattes the affections of our fielhe bee. Rothyng therefore is better then to restraine them, before their gather any more strength, then their ought. If or alwaies, when any mannehath therished his sinnes, this contumacie and obstinacie will follows. But to be wrothe, or angrice even to the beach, sale bolishe life; that of our alway even to the beach, sale bolishe life; that of our alway accorde, weegine over our selves with obtain beath. Perit was not the purpose of some to kill hym self, but although he abstain fro suche violence, he pet with settled mynde wrought his owne beath, because he submitted not hym self tunto God, but with a blinde motion or affection was carted gives. Now it followed to blinde motion or affection was carted gives. Now

g And

The Gourd, for the Whiche thou laboureds vers. 10.

not, neither madest it to growe, it was the daughter of one night, and as the daughter of one night, and as the daughter of one night as the daughter of one night and as the daughter of one night as the daughter of one night and as the daughter of one night as the daughte

Sprang-up in one night, and in one night also it withered a waie.

And should not I spare N ineuch that great
Citie, in the Whiche are sixe score thoufande pensones, whiche can not discerne
between their right hande and their left,
and also muche cattell?

Ere God renealeth for what purpose he sodain-Ip brought up the Gourd, and then would have it to perishe, and wither awaie by the bitping of the Morme, even that long might learne, that he dealt too bimaturally toward the Ninepites.

And although wee fee that the bolie Prophete fell into horrible affection, yet after a forte Gad hanying scorned hypitadinonished of his follie. For under the figure of the Gourde, he declated how ungentifie, he delired the destruction of so populous a

Citee as was Ninench.

But this limilitude seemeth not in all pointes, to agree to the matter. For some sorrowed not for the Gourde, but onely had respected hym self, and therefore he tooke is greenouslic that the comforte wherewith he was delighted was taken as was from hym. Therefore when it was discommoditie, that so compelled some huto anger, the similitude seemeth not well to bee applied, when as God thus reasoneth. Thou wouldest have the Gourdse be pittied, and should not spare this greate.

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Gree. Raie, he was not carefull for the Gourde. For if all the Gourdes in the worlde had then withered, he had never been touched with any forrowe: but because he felt extreame daunger, beeping parched with the exceading heate of the Sunne, therefore is he angrie. I aunifwere, that although longs, privately had regard to hym felf, yet verie well doneth this simicated agree. For God keepeth menne who the use, whereto he hath appointed the long forrowed for the loss of the Gourd,

even because he was deprited of his shavowe.

But God createth not meime in vaine, and therefore it is no maruaile though he would have them fafe. Wee fee therefore that Ionas was properlie taught by this figure, how bukindlie he dealt towarde the Ninewites. For certainly he was but one onely mantherefore when as he would have so greate confideration of hymfelf, and the Gourd onely: how cast he of all care of lo greate and lo populous a Citee's Dught not this to have come into his minde, that it is no marmaile, if GDD have a care for fo many thousande men, beyong the father and maker of them. For although the Ninemises were entraunged from God, bet in as muele as thei were menne. God, as he wholle is the father of all markinge, acknowledged them for his, thus farre at the leaste, that thei might live and eniope other commodities of this yearthly life. Now therefore wee knows the reason of this similitude or figure: Thou faith God, wilte pittie the Gourde, and should not I pittie this greate Ci: see By this appearetly how friuntous that veuile of hierome is, when he faieth, that longs was not angrie for the beliverie of the Citee, but for that he perceined his owne Mation ( by the contertion of the Ninewises ) to perithe.

For the Lorde here agains repeateth, that the minds of formas was otherwise: even that he tookest greewoulde, that the Cites should be delinered from destruction. And it is the less tollerable, that this Pieronie excuseth Ionas, for that Ionas state ly and bolds maketh aunswere unto God, that he doorth not offende, in beerng angris even vinto the death. That fellowe surely dare without any shame, worwithstanding all this, cast

a colour, that he maie eptufe fuche a maniefull concumucie. But let it suffice be to holde and knowe the naturall, and true fense of meaning of the Poppet. For here under the persone of God, he declareth that this crueltie worthelp is converne. ned, in that so desirously he mished the destruction of that was pulous Citee. The partes of the fimilitare ate affo to be mais ked, when as he faieth . Thou hast puried there is in the 1910. noune Tu, Thou, an Empefu, or beheinenvie. For Gov compareth bomfelf with forming thug: Who are thou! Certainlie a mortall manne shall mot be to prome to mercie and picties as Tain. Thou permittell tothe felf this Lame, that thou milite needes vittle the Courbe, enen thour whiche are framewof rish wilt doe this. Inow this Gourd (lateth he) is nor the woodlemanshippe, Thou hast nor takened for it, that is, it vante not forthe by the tillage or labour: Againe, Thou madest it wor to grows of thou broughtest it not out of the yearth : Chirolles It was the daughter of one night, and in one night perified. It was but a finall withered plant or hearbe. Therefore if their respecte the Mature of the Goundayon if thou respecte thy felf. and appell conjether all other circumstances; there is no cause for thee to bee angrie! And now I whiche am Goo, in whole hande are all thonges. Monda not I pittle lateth he i I whole continually appertie it is i mercifulle to beare with mennet and to fuffer their schangly their bee mbethie of vestimetion. Could not I pictie a Againe, this is a greate Citee. For here is now modealy no aboute a plante, but aboute a wonderfull preate people anaméro en constituir de are mans. algorg sharn

Latile, in the whiche there are (laieth he) an hundred and twentie thou fande persones, whiche dan not discerne betwixte their right hundred and their less hundred their right hundred and their less hundred the compaction we see how Amphaticall energy of the partes of this compaction we. But although the purpose of how was to reprehende, the foolishe and peruerse sorrowe of lenas, pet here mais wer gather a grenerall pottrine, if we reason thus: There are sorted one to an or there, and per wee are micked persones and cruest: If therefore by a certaine secrete instincte, mortall menne beethus prone

T,iif.

pinto

buto pictie, what is not to be hoped to, from the incommellenfille proputelle of Gion, who bothe its our father and the maher of the whole worlder and who is the fountaine of accountile and mercie, should not hapittie by : Now as touchong the nomber. Dere lova fetteth boune twelve tymes teime thou-Come perfones, which are a hundred and emencie thousands. an weethane alceanic faien ! Dere God fleweth how fatherite be calced care for mankinge. Everie one of pais nowished by offine, with a lingular care: but pet here he letteth before be that areate nomber that it mais more entrently appeare, that hebath forceace confideration of mankinge, that raffely be chumereth not out his vengeaunce againste aitp one people. Ann where he added, that their could not differ ne between the right hande and the lefte, I poubte not but that it is referred to the linall age of the periones, whiche opinion is also almost received by the confest of all men. Rotwichstanding one man mas afraico , leaft be hould make the Citie too greate , if he Month make all that number to be Infantes: and therefore be comprehendeth in that number, one with an other, as well als memeras meme of mioble age and Infantes. De lateth, that thei could not pifterne betweene the right hande, and the lefte, because thei were not instructed in the Schoole of Goo, neither perceined thei the difference betweene good and badde: as me knowe that onlicle energy bode wander in their owne errouts. But this lenfe is too miniche racked, againe, there is no reason for this deutle abecause we know that Divie, not one-Ip to bee like other greate Cities, as are many at this paie in Europe, but allo to have furpaffed even thole; whiche at this twentie thousand perfones, whiche Alaqianiquelom san sind

thousandehoules, the like is in other Citees. Therefore that Intention, that since here speakers of all the Alibertois of a nother Citees. Therefore that doe refuse, that since would God declare, that although most cause were there, who he should becerf destrope that Citee, pet were there other causes, whiche might mistigate so how will punish ment, because there were another and the will punish ment, because there were another and the will punish ment, because there were another and the will punish ment, because there were another many and

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fantes,

fances , whicher the war yearly thrie grove offences ; belower there befreet in the contraction and the contraction of the cont

Mod therefore here declarethonto 1000, how cruelly he was carried awaie with his zealeralthough that zealer assivate laied, role pho a good beginning, pet was 1000 carried awaie with too violem a motion. This God beclareth, when as yet he spared so many unocealed mantes. Availabled to the Infantes, have Boates: Octavity Originize elled, and were better then Plantes. Allows therefore worthily so rowed for one small Plante beering withered: Certainly it were farre more harde and cruell, for so many impocent creatures to perishe. Cherefore wer see how sich all thynges agree to the similitude, that Ions made be alhamed, and greened at his soor lishenesse, that Ions made be alhamed, and greened at his soor lishenesse, that Ions made he alhamed, and greened at his soor lishenesse, that Ions made seems soon name, desire the secrete betermination of God, and governe here will less above by his owne will, not a finite the Assessive. When as not withflanding, their endeudured to prevent Gods vengeaunce and indigement, by true repentaunce. Let be therefore praise against this symme.

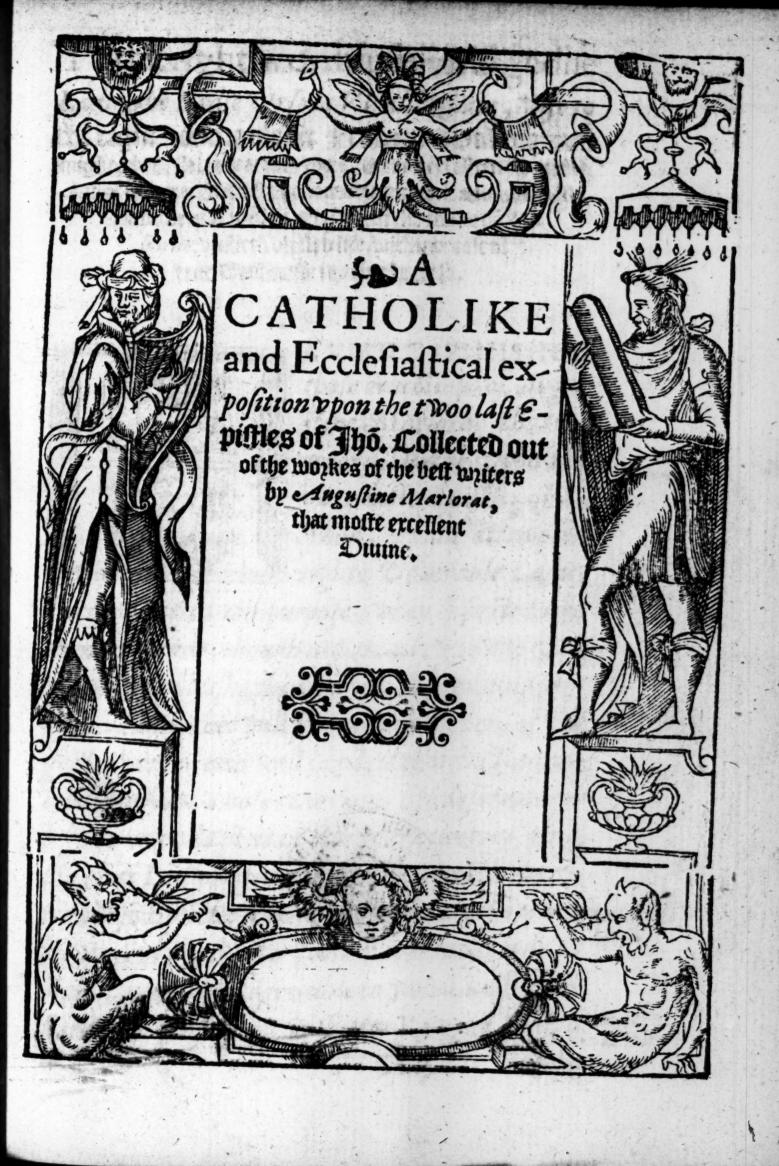
### The Praier.

Kaunt D almightie GDD, seepng thou so many water haste testissed and declared, and daily doeth enidetly manifest with who were and precious mankinde is with thee, and seeping that daiely wee doe eniope so many, and so notable experimentes, documentes, and bothe of thy goodnesse and mercie: Graunt I saie, that wee maie learne wholie to repose our selves be pon that thy goodnesse, whereof thou declarest with with the sound southstell continually to bee whiche thou bouchsafest continually to bee through:

squares one survey and thousest ellagosest one other states of the energy of the ellagosest of the ell

The Praier.

the continues almighte delta, leeping the continues was testified to many to sies, was created to testified the continues of the continues of



possion promishet modesses one countain to as the the steament of combined to the same of th inal arini rina riçi . much

# To the right worthipfull and godlie Ladie, the Ladie Ursula VV alsingham, wife to the right honorable sit Frances Wallingham kinght, cheef Secretarie to the Ducenes excellent Haistie, and of her graces most e honourable privite Counsaile, N.B. Pinister of Christes Gospellin the toune of Ridborne, wishest blessed life, with increase of true Godinesse in Christe Iesu.

currelies rooke a handfull of water whiche



AVYNG FINISHED
these collections of AuguStine Marlorat, that reuerend Divine upon the
twoo laste Epistles of S.
Jhon, J have attempted
righte Venerable Ladie,

(accordyng to my purpose, when I firste tooke them in hande, though not greatly knowne cunto you to publishe them in your name: being persoaded that thei will so muche the soner, of the godlie be read and well liked, as thei shall bee accepted of you, whose wertuous life deserueth no lesse commendations in this your countrey, then did that Ladies life, to whom the Apostle directed these Epistles. The wolume I confesse is not exactlibe. greate, but the matter therein contained is deletitable, and not disagreeable to your Ladishippes state and prosession. Lisander Kyng of Sparta Rlian. 16.

A.y. tooke

### ofboaTHE EPISTLE odo T

tooke in good part the selie writyngs of the poore Poet Antilocus, hauyng no botter present to giue: Augustus Casar gratfully received the Greeke verses whiche a poore scholler of Greece gaue hym. Artaxerxes thankefullie, and with greate curtesie tooke a handfull of water, whiche a poore subject of his Senates by name, gaue onto hymshauyng none abilitie to give any greater gift. Alfonsus Kyng of Arragon, louyngly embraced as a greate inell, a small booke of the Decades of Livie, given to hym by Cosmus the Phisition. Ludouicus the Emperor ioyfully imbraced the bookes of Dionisius the Arcopagit, whiche he wrote de Hierarchia. Mase et pleafe you therefore right vertuous Ladie to accepte alfo, the fet woo Epiftles of S. Jhon, beyng expounded by Caluin and others, and brought into one booke by Marlorat: and given wato you by me, not beyng suche agifte as I would, but as presently I could present unto your Ladiship: and to defend the same from the venemous dartes of sclanderous tongues, which are more redie to carpe then to correcte, more prone to finde faulte with other mens woorkes, then either to amende them, or to publish any thing of theirs. VV herin (Madam) you

Sigeber.

### DEDICATORIE

you shall immitate the best fort of men in humanitie, and nothyng degenerate from Gentilitie. And as it seeketh to be shewed under your name, so vouchsafe to harbor & sheeld it. Consider that a simple Sparowe somtyme, to avoide the gripyng talentes of a tirannous Sparhauke, pursuyng her fled for succour vnto the bosome of Artaxerxes Kyng of Persea, beyng in campe, where she laye pauting for feare of death, wearine se of flight vnto whom the Kyng saied: as I will defend thee thou little sparrowe fro death, because thou fliest to me for succor, so will I doe to those that repose hemselues vpon me. The like fauour, good Ladie, if this my booke maie finde at your bands, I have the thing in this case that I desire: and I assure your Ladiship that, Cummeliores nascatur aues: When more precious birdes bee hatched, as saied Zenod: I will not (God willyng) forget that you disdained not to grace so small a pamphlet as this God the fountaine of all goodnesse, graunt unto your Ladiship cotinuals love to the Gospell, with perfecte faithe in Christe Jesu. From Ridborne this 26. of Marche. 1578.

Your Ladiships in the Lorde Christ. Nath. Baxterus. A.iy. A

# A CATHOLIKE AND

Ecclcsiasticall exposition vppon the

of the workes of the best writers

by Augustine Marlorat, that ex-

The Argument.

Marlorat.

Imlerus.

I though this seconde Epistle bee called the Epistle of Ihon, although of the Author thereof, there were no doubte (for that it doeth immediatlie followe that Epistle whiche no man doubteth to bee the Epistle of Ihon the Eudnoelist. (Ma-

ny of the Interpreters notwithstandyng make a doubt therof, some also flatly denie that their came bothe from one, and
the selfe same Author: but saie that this Epistle is a sacked
monument of some one godly man, a faithfull dispensor of the
worde, whiche would not that the Talent committed vnto
hym from Christe that cheefe Kyng, beeying wrapped in a
cloute, should be committed to the yearth, or hidden in the
grounde, but rather transferred to the money chaungers:
whiche opinion truely seemeth probable enough.

Marlorat

Others would have one Ihon a certaine Elder to bee the Author of this Epistle, because in the title or inscription of the Epistle, he calleth hym selfe not an Apostle, but a senior or elder. Othersome agains have affirmed not this alone, but also that following, whiche is entituled the thirde Epistle of Ihon, to be written by Ihon the Euangelist, that beloued disciple of Christe and Apostle, and not without probable coniecture. For theis seme like to the firste, which is the Epistle

Pelicanus.

Epistle of Ihon the Euangelist, both in wordes, and affertion of faithe and charitie against the Heretikes, although wee Marlorat. dare not anoche any certaintie of this matter. Truely the Imlerus. mordes of the Epistle plentifully declare, that to this man, who so he was, not one Talent, but rather tenne Talentes by GOD almightie were committed. For after suche a sorte setteth he forthe faithe vnto vs, and commendeth charitie. as with greater studie and profite he could not have doen.

Hewrote vnto a certaine Ladie, who by her proper name as many thinke was called Electa Oecu. For when he Occumenius. same her sonnes rightly walke in the faithe, and also many deceivers to wander aboute, and denye Christe to bee come in the flesh, he would write this Epistle: wherin first he commendeth her sonnes, because thei walke in the truthe of the Gospell: Secondly (teachyng that the misteric whiche wee haue, is not newe) he exhorteth putolone, Pel . Affirmyng Pelicanus. perfecte faithe not to be without Charitie. Oecu. And that Occumi. thei maie continue in the doctrine delivered vnto them, he consequentlie affirmeth, hym to be Antichriste whiche denyeth Christe to be come in the fleshe, V. And with a verie Vitus Theod. notable sentence also, he admonisheth them that sume is to be flied least a manne bee deprined of the offered rewarde. Lastly he exhorteth them to beware of the false Prophetes, Oe. and commaundeth that no man take fuche to house, neither bid them, Godspeede, but rather shun them as the moste permicious enemies of Christe. In the ende he rende- Vitus Theod. reth a reason, why in this Epistle he studied to bee briefe,enen because he hopeth shortly to speake the rest, face to face, Oe. and so with a Christian salutation enterlaced, he con- Oecum.

cludeth or finisheth his Epistle.

Marin and the state of the stat

.

Bullingerus.

# M.vponthealEpistle

Verfe.i.

The Elder to the elect Ladie and her childre; whom I love in the truthe: and not falone, but also all that have knowne the truthe.

Imlerus.



he Cloer to the Electe Ladie. This is the information or there of the Epittle whiche the weth firste. the office of the writer, and feroes ly, conteineth the name of bignitie of her, to whome the Guittle was written. The wange Elder in this place is not referred to age. but rather, firste to integritie of mynde, fecondly, honestie of manners, and thirdly, excellencie

Bullingerus. Pelicanus.

collection in

The Pope disdemeth to be a Bilhoppe or a minister, but he will be a monarche a Pope, a God in earth.&c.

oferudition. For all thefe thinges that Mame Presbyteros. Senior, Elder, voeth comprehende. Dfthe whichereave more. Actes. 20.17. and. I. Tim. 5.17. Thei whiche diprike this Epistle to be written by the Apostle Thom, affirme that he ve led this name for modellie lake, against the hautinelle of our Cloces, in expressing their titles, whom the name of a Dinifter and Bishoppe doeth so displease, that thei must bee called Popes high Priestes, and cheese Bonarches of Christian vie tie. When as pet Christ the Lorde of al saied to his Disciples. The kynges of the Gentiles raigne over them, and theirhat beare rule ouer them, are called bountifull. But pe thall not be

fo:but let the greatest among pou be as the least, and he which

Luke.22.25.

Vittis Thread.

Brailing

is cheefe, as he whiche ministreth. Thon also might bee called Cloer by a figure called Antonomalia, among the Apolites. Of whom (as some thunke) none remained aline, belide this Electe and beloued Diftiple of Chailte. And then also the Seniors or Cloers governed the Congregation, beyng famous men of an approtted faithe, and honorable perfection, full of the holie Gholfe, which by worde and examples ruled the Churche. But this is the opinion of those men, whiche affirme Thou the Guangelist to be the wai-

Marlorat.

ter of this prefent Epittle. Thei whichethinke offerwife Its. ....... ferre the name Elverto the office of teach unit, moit is already faied. De calleth her allo to whom he wayteth Wath. Occ. Ci Occumenius. ther by reason of her name, or of her greate emplation, or five Die aboute bertues To this also he feemeth to abbe the citte of Ladie, that he might shewe the profite of this Wonan, in the Note the fluworde of God, who now through the victorie of our Lorde to: for Chrift, becanne to be a Labie over beatly finne, the Denill and Dell, and might faie with Sainet Paule: Death in fwallower by in the bictorie. D Death where is thinftpg Del come modewhere is the victorie's The Aring of death is linne, the Arenoth of finne is the lawe: but chankes be co God, whiche hath given us viccorie, objectigly our Lorbe Telics Christ, LiCold stans 57. The beginning of this victorie voeththas worter which s he vieth, even the Electe Ludie, alloveolared unto way wille worde Etall betaken in the proper lignification thereof, to the entent to admonth be of that eternall election of the formes of God: as if the writers of the Epittle Moulo fate: God almity Imlerus. sie would have thee received furn the nomber of his presentinaced and Elected children . Of the whithe thying Jaille very 2. Thef.2.13. notably preacheth, fairing: But wee ourth to gene chankes to God al wate for you brethen beloned of the Lord, because that Gos hath cholen you to faluation from the beginning through the fanctification of the Osieite, and the faithe of truth, whereunto be called you by our Golpell, to obtains the glopie of our Lorde Jellis Christedul and : phononorio risque inuad vais

And her children. There bee some whiche by this Lavie Marlorat. will have the Church understanded, and by her sonnes of this dien, the little ones, or those whiche weake, and whiche have all the are in the Church begotten by the faithe of Jelus Christe: but this expolition is racked. For to what ende thould the Author Allegories. of the Epittle fair, that he would thortly freake in the presence of the Lavie, to whom he writeth, inteast he meant forme certaine persone: 320m he abouth: Whom I love in the truth, By Which is true whiche wordes he fignifietly, what manner of thyng true and Christia loue? Chiltian loue is senen that trilely whiche is molte voice of that which is 15.f.

3111101.63

. Thomas is.

die of some Ladfes in ich those daies, not to ouer-Stie, but to followe vertue and the word of God. 1.Cor.15.57. Marlorat.

of lone will scriptures interpreted by

Verfe.12. all pocrisie.

### M.vpon the.2. Epistle

Occumenius.

Oecumenius.

micing.

Marlorat.

die offonie Lackermon

nor to ouer-

communities

1.Pet.1.33.

Word of God.

fue and the

Mariorat.

Rom. 1.10.11.

Actorial State

Pichary.

se a B that be

Romis.j.

11.2.37.35

lhon.14.9.

ve bahar

all Dypocrifie. For to love with mouth fainedly, oftentymes commeth to palle: even as it is noted in the firste Epistle of Thon: where he faier, Little children let ve not lone in morde. neither in tongue onely, but in deede and truth. And Paule faied : Les loue be without dissimulation ? Deter alle speaketh of it thus: You whiche have purified your foules in obeing the truthe through the forite; to lave brotherly without famyng: Lone one another with a pure barte fermently : being borne a newe not of mortall feede, but of immortall, by the woorde of God, who leveth and remainesh for ever. It followetly. And not I alone. Greate is the contorde and freendshippe among the fonnes of God. For feeping thei all are directed by one fuirite. even of Christe, it is not possible but that thei bolbe mutuall as mitie betweene themfelues, and embrace all those whiche accompute to the mealure of the grace ginen buto them, boe fludie to further the glorie of Christe alone. The nistaunce there fore of place, or divertitie of tongues, or their divers effates nothing at all let, but that this moffe excellent love, among then maie florishe: Christian profession and fame of name as ione bath motte furely towned them together, in fuche fort, that: oftentymes one of them reiopce of another, whom pet thei nes uer fame. So paule hearing of the faith of the Romanes de fired arbently to fee them . Unto whom also be commendeth Prifca and Aquila after this forte: Greete Prifcila and Aquil la, my fellowe belpers in Chrift Hefus, which for my life haue lated boune their owne necke : buto whom not I onely give thankes, but also all the Churches of the Gentiles. It followeth . But alfo all that have knowen the truthe . It is a Periphrasis, or Circumlocution of the Christians.

For properly their are lated to know ethe truth, but whom Ehrille which is the truth is remealed, moreover this know ledge in the faithfull is not idle, but lively and occupied. For their does not onely howe that which is true, but their both love it and follow it. And for certaintie, lith the knowledge of God and the knowledge of the truthe is one: it can not be, that their which are induced with the knowledge of the cruthe, doe not conforms

conforme themselves to the true prescript of ordinarmee there of For thei knowe that fairing of Ihon: Dereby are wee fure that we have knowne him, if we keepe his comaundementes. De that faieth I knowe hym, and keepeth not his commaunt ... thou... dements is a lyar and the truth is not behim. Baule also freaketh thus of the knowledge of Christe: pou have not so learned Christerif so be you have beard hom, and have been taught by hom, as the truthe is in Jelus, that is: that pe calle of, concerupng the conversation in tyme past, that olde man, whiche is corrupte through the deceivable luftes, and be renewed in the spirite of pour minde &c. Dut of the which wordes we learne. that in vaine boe all thei boafte of the knowledge of the truthe. whiche endeuour not themselves to newnelle of life.

Ephe.4.sr.

olam oli W Greethei thall

derfeuer to

the ende.

For the truthes sake which dwelleth in vs, and shalbe with rus for ever.



Or the truthes (ake.) Demeaneth the truthe of Pelicanus. the Golpell, whiche theiby the meaching of the worde had learned as ithe should saie. Mot for any other cause booe the godie and faithfull. whiche are with be love the formes, but because

thei baveritane, that the finceritie of the profession of the Gofpell whiche me folowe, doethowell in pou. In this place maie Marlorat. we observe, the diffrence betweene worldip love, and chillian The differece loue. Pany loue other men for their riches, fubstance, honor, and goodes, which thei hope to receive at their handes. Suche loue is not true loue, but Pelavia, felfloue, But Chiffian Imterus. love even ap it is founded in Gods veritie, respecteth urft the glory of Ged, and fecondly, the profite of his neighbor. Therefore is this truthe alwaies iopned with the feare of God, fo that no man can truely botte of this truthe, but he whiche hath ainen over hymlelf obedient to the will of God. It followeth. which dwellerh in vy. That is which is firms and true emong Bullingerus. be of the whichenone of be can boubt. At la be that we malle Marlorat. Acofaltly behold Chill speaking to the father, with his owne mou:h

betweene Chriftian and worldly loue.

Who bath the truthe.

## M.vponthe.z. Epistle

Ihon.17.17. Occumenius.

Marlorate II.

Who maie faie, thei shall perseuer to the ende.

Thon.10.17. Imlerus.

Ihon.14.23. Marlorat. Pelicanus.

Ihon.14.16,17

Math. 28.20.

Objection. Ihon: 6.666 1. Tim. 14.14 2.Tim.4110.W

Liten 2.19

mouth ottered: Thy worde is truthe. It followeth, And shalbe with us for ever. These woodes pertaine not so much to the confirmació of the bottrine, as unto the certaintie of their perfeuerance. Dere the Elver affirmeth, bothe hinfelf and the reft of the faithfull, emonate whom he was eductiont, to perlener inche trube. Eathiche thing ought not to bring a little comfort to all goodie nien. If or little were it, that we are placed in the wate oftruthe, except we had hope of perfeuerong to the ende. But thei whiche are moowed with the celettiall fpirit, and bepur taught of Chafft have learned the truth, do knows for certaintickhat thei are not called in vain into the flocke of Chaiff, that is not for this cause onely, that thei maie heare the vopce of the Pattor Chrift, but that thei maie followe hom onto the ende: as he faied: My sheepe heare my voyce, and I knowe them and thei followe me. And in an other place: If a man lone me, he will keepe my worde, and my Father will love bym, and we will come onto hym, and dwell with hym. And when he weaketh of the holie Ghole, who hymicit reacheth this truthe, I (faith he) will praise the Father, and he shall give you an other comforter, that he maie abide with you for ener enen the fpirite of truthe, whom the worlde cannot receine, because it seeth hym not, neither knoweth bym: but ye knowe bym, for he dwelleth in you, of Shalbe in you. Whereunto also pertaineth that most excellent promite of Chiff. Beholde I amwith you alwaies, enen to the ende of the worlde. Beholve how the truthe owelleth alwaies with the faithfull. If a man object, that there be many whiche vepart from the flocke of Chaiff, even as we maie mather out of many places of scripture, we have a redy answere, that thei never truely beleeved, nor acknowledged the truthe. Wherebe truited fore the spirite of God, thanketh them not of the nomber of the faithfull, but rather when it semeth hym good, he abiecteth the out of the facred flocke of God, as buppofitable outcastes, and meere hypocrites: whereupon Ihonfpeakong of Antichilis,

lajeth: Thei went out from be, but thetwere not ofve. For if

and the had been of us the had remaked conether with var But

this evinetly to palle, that thei might appeare that thei are not all

all of us. For the holy Apostle knewe right well, what This had faied of the elect thepe: I give unto the life eternall, meither Shall thei perishe for ener, neither shall any man take them out of my hand. My Father whiche gaue them unto me is greater then all: and no man can take them out of my Fathers hande. Thei therefore whiche truely belong unto the flocke of Christ thall in hom perfeuer unto the ende : according to that laiping of Paule the Apolile, I am persuaped of this samething, that Philip.r.c. he whiche hath begun this good worke in you, will performe it butill the date of Jelus Christe.

1hon.10,28.

Variore

3 Grace mercie and peace fro God the Father, and from the Lorde Teju Christ, the Sonne of the Father halbe with vs in truth of love.

Race, &c. We witheth to the faithfull, Grace, which is some reade giuen to be by Chiffe: wherein allo be veclareth hom Grace, &c. be fell to be the faithful dispensor of the misteries of God. with you. And he comforteth us when he laieth, that Grace hall conti- Imlerus. nue with be, whereby we are faued through faithe. For by the worde, Grace, he lignifieth the fauour of God, whiche he the. Grace. weth towardes by for his sonnes sake: in that he imputeth not out limes buto be but remitteth them for our mediatour Iefus. Mercie. This is the cause of that Grace into the whiche Mercie. God receiveth vs: concernying the which peter writeth. Blef- 1.Pet.1.3. fed be God, even the Father of our Load Jefus Chaiff, whiche according to his abundaunt mercie, bath begotten us againe into a lively hope, by the refurrection of Jelus Chailt from the dead. And Paule: Pot of the morkes of right coulnelle whiche: Tit.3.5. we had doen but according to his mercie he faued by. Peace. Peace. This also springeth of the grace of God. That Peace, saieth Imlerus. he, where with God the Father reconciled us unto hym selfe, Esay.46.10. thall continue for everafor the countaile of GDD is firme and stedfaste, and is not chaunged as a man. This Peace, Christe Num.23.16. withethand leaveth with his Disciples. Theitherefore that loue the Lame of the Lorde, thall have greate peace, and thall haue

# M.vponthe.2. Epistle

Jhon. 14.27. Pfal.119.165.

From God the Father. Marlorat. laines.1.17. Oecumenius.

Imlerus. Marlorat. Imle.us.

Math. 16.16, Bullingerus.

06 37,00 Si

wenty ou.

have no hurte. And bleffed thall thei bee, because thei confeste Christe the true Peace, and retaine hom for the author of their faithe. But from whom are all thefe thynges to be looked for, From God the Father. For he is the fountaine and originall of all goodnelle, as James tellifieth, laiping: Every good geupng, and every perfect gifte is from above, befrendyng from the Father of lightes, with whom is no variablenette, neither have we of turnyng. And onely he allo properly is a father. as you maie reade, Math. 23.9. and heb. 12.9. It followeth: And from the Lorde lefu Christe. Dere haue you a manifelt tellimonie of the divinitie of Christ. For eue by this place it is embent, that the some is oflike power with the father, because he is p author of those thynnes whiche onely God hath power to performe. De abbeth mojeouer, The Some of the Father. That he might agree with that confession of peter . Thou are Christ the Soune of the linging God. It followeth: In truth and lone. De adiopneth thereto, Trushe and lone, a witheth that in thele thei might walke a perfeuer. De openeth Truck against bipocrifie, error, & lies, that nothing els might be, but the verie true faithe. Loue comprehendeth all the offices of pietie.

> I resoyced greatly, that I found of thy fonnes walking in the truthe, even as wee received a commaundement of the Father.

Bullingerus.

Imlerus Rom 12.17.

101,30. (22)

Pullinger. Marlorat.

Reisyced greatly. De taketh his beginning now fro a gratulation, reioplying that there were found fome emong them, whiche leauping errors, and forlakping the veceivers, have imbraced the truth. Cruly this bolie man is unto us a lively example of that precepte, whiche S. Paule prescribeth, saiping: Retopce with them that retopce, a weepe with them that were. The fame almost he teacheth i. Cor. rif. ver. 26. But now is that thing turned quite contrarie, for manp weepe with those whiche reionce; and reionce when others weeperif any man be prailed, thei enuie home a man fall, thet recovered but if thei were of the booie thei would bee faile, that

anip

any menther should be cut of from the bodie. Christ our lauis? for the destruction of men, when thei knewe met he date of their vilitation, and the thinges whiche belonged to the Luke.19.41. eternall peace, after thefame maner Paule veclareth, what greate care be tooke in profitping the Churche of Christe. for he faith. The vaiely care for all congregations lieth byon me. 1. Cor. 11.28. And when he perceived the churche to profite, he reiopceth and gineth thankes to God. Rom. 16.19. Alle the birgin Warp Philip. 1.18. the mother of our fautor Christ, knowing by the Angell that her colin Elizabeth had found found with God, to be in her age the mother of an excellent sonne, the greatly was striken with tope, letteth little by the villance of that place, went buto her, greatly reiopced ouer ber, faluted ber, and remained certaine Luke.1.39. monethes there, to conferre with her of bolie thynges. Thele are the offices of true love. For love is pacient, gentle, it enuieth not, it boatteth not it felf, it is not puffed bp, it reioyceth not in inquitie. But reiopceth in the truthe. This is the true Marlorat. and found iope, wherein the Apolle biddeth the faithfull to re- Philip 4.4. ionce faipug: Reiopee in the Lorde alwaie againe I faie Reiopce. So this true minister of Chail theweth an example bus to be, recovering for their good and happie course in the truth. that hauping put their hand to the plough, thei betermined not to ru back, in the epercile of plaw, are not neither hot non colo. Luke.9.63. It followethe That I have found of thy formes. It is certain a cause of erceading greate jove, to finde any man that without offence, walketh with a fraite courle in the faithe of Chiffe. There is also here vescribed buto by in this olect Ladie, the office of a viligent and godly mother of an houshold, which is to baying by her formes, first in the feare of God, and secondly honesty of conversation. Whiche good instruction of children, in this place is a teffimonie that this true faithe, had love adiopned with it. For who lois incredulous, the same also unfaithfully voeth all thinges. Therefore well agreeth unto this woman, the praise wherein Salomon letteth forthe, the office of a diligent honfwife. It followeth: Even as me have received a Pro.13,10. commandement. Because many imagine that thei holde the Marlorat manifett

# M.vponthe.2. Epistle

manifest truthe, whether are altogether beteined, he signifieth that truthe to be allowed, whiche agreeth with the commaunpementes of Gov, it follo weth: of the Father. This he addeth whereby he might the more flire them to reverence and obedience. for if GDD bee our father, his commaundementes ourheme of ouetie to receive. For to by his prophet he faieth: A Snonne honoureth his Father, and a Setuaunt his Baifter:if Itherefoze bela Father, where is the honour whiche ve peels but o me's But if I bee your Lorde, where is my feare, faieth the Lozoe of hoftes. Furthermoze, by the precept of the Lorde he meaneth either the commaundement of love, where of lately he frake in the latte verte: or els that whiche we have in the firste Epistle, wherein this fort he spake. This is his comaundement, that we believe in the name of his Soome Iles fus Chiff, and love one an other, as he bath given commaudement. Excepte aup rather thinke that he had refluecte unto that commaundemente, whiche the Father gatte concerning his Sonne, faiping: Hears bym. for unver this piecept all the refte are comprehended, and to knutte up all: we are canchitin this place the will of Godyto beethe mothe intertile Wall our actions, and no truth, as muche as concerneth faluacion, is applications proued of God, but that whiche agreeth with his worde.

tyng a newe commaundcment unto thee, but that whiche wee had from the beginnyng) that we love one an other.

ND now I before the Ladie. The modeltie of the feruances of Chailt is wonderfull, who, when erecusing their offices, their might (vling the authoritie of God) commaunde the faithfull many thinges, pet had rather gentlie to believe, then severely and sharply to commaunde.

This Godly servant of Christ, orgeong mutuall love, beseecheth this Womanico persever in Christian Charitie. So

Paule

Mala.r.c.

1.Ihon.3.23.

Math. 17.5.

Lukessen

Pelicanus. Marlorat:

Rom,13,1,

Asaule exporteth the Romanes & befeethe you brethien by the mercifulnelle of God, that you pealo your bodies a lively Sacrifice, holie and acceptable unto God, which is your reasonable worthippe of God. Am Peterfatech': Thefeeche pou bela. . Pet. 261 ued as ftraungers and Bildrimes abitaine from carnali concupifcenfes, whiche fight against the foule. Dea, and Christe homfelf mothe modefilie somethine and with greate mether neffe, invices men but obeavenin thinges ...... we had being being

This modellie would God thei would immitate at this vaie, whiche brame themselves to beethe Citars of Chiffe and frecellors of the Apollies. Ic followeth: Not as writing a newe commandemente univelee. In what forte, the come It is newe bemaundement of Charitie te called a neweromaundement we cause it must haue declared. 1. Ihon. 2 8. Looke alfanhe 1 3. of Ilon, bette enery dale, 3 4. It followeth: That we love one another. Withen he retuils and we must reth mutuall love, he excludeth not that four whithe is due un not content to foes and enemies. Euen as when Chiffe fater unto his loue as we Disciples: In this fall all menkyow that ye are my Disciples, did when we if you love one another. Thon, 13.35 : De bio not abolifie that were childre, commaundement, which he had lectenth of the love of at weet, a commaunand fo confequently of our elemnes . Math 5 . 44 Lak 6.27 dement given But he the meth, this to bee the first degree of Charitie, if the vs of new, to faithfull ove love one another.

Charitie therefore is ettenbeb euch bato forrainers alfor it is called because we are all of one flesh and all created but the Antage new, because of god. But because in chose that he regenerated, more brightlie doeth thine the Image of Gov, meete it is that the bance of as if it were loue among the Chiftians, be muche more fure and in eperas gone from vs ble. The first vegre therefore of Charitie is, that we love one another: but again; we must knowe: Euen as the good welle of had neede to God fpreadeth and exteribethit felfonte all the morle ! fo of be given vs a us are all men to be louco pea enemther whiche hate us!

loue more and more or it is given as it were a new, by our corruption, and new by grace.

inontrate.

And this is that lone, that we should walke after his commaundements. This commaudement

# M.vponthe.2. Epistle

dement is that as ye have heard from the beginnyng ye should walke in it.

Bullinger.

Nd this is that love. This is above for interpretation. This is faieth he, the grounde of Loue, even that a man keepe the commaundementes. For the Lord in the Gospel (whence these thinges sæme to be fetched) saied,

lhon.14.21.

be that bath my commaundements, and kepeth them, the fame is he whiche loueth me. And againe, Continue in my loue. If pe shall keepe mp comaundements, pe shall abide in mp loue.

Thon, 15.9+ t is thethe be-

Student it sills

famew ba

This holie Elver therefore abuoucheth, that by this is beclared whether wee truely lone God euen if wee walke in his

Imlerus.

commaundementes, and thewe obedience buto his fatherly mill. And he hath commaunded that wee love our neighbour. If therefore we receive his commaundementes, wee thalling

matecaton tyere childre,

confession be founde true:if we imagine mischiefe against our neighbour, who at our handes suspecteth no suche matter, we are foundelyars, as it is largely spoken of I. Ihon. 4.20. It

suad own Marlorat.

followeth: This commandemente is, that as you have heard. De boubleth and repeateth Charitie as pet, and not without caufe. For truely pobetter agreeth the foue of our felues, and

the loue of our neighbour together, then water and fire : Ain

the love of our felues fo captinateth all our fenles, that Charitte aleogether is banished. Wherefore, we have neeve of bai-Ip goodes, to the enderhat true Charitte maie flozishe emon-

.75x15.913 Marlorat.

98 10 H 2

Cot of the state

is,cb, grace.

15 E. LICE 26

gest us. It followeth, From the beginning you fould walke in ie. This place many boe referre to the next exhortation, which

be adhibiteth against the falle prophetes: As if he should fate, that it was foretoles them fro the beginning that thei thould beware of those deceivers . Motwithstandpuer, it is better retrained to the commaundemente of Charitte, whiche he con-

save ing ad firmeth not to beeindged newe fepua that immediatly even in the beginnpug of Chailtian Religion, it is commaunded of the Lorde. For this commanwemente have wee from hom. And Paule faied : Tabo fo loueth his neighbour bath fulfillen

1. Thon. 4.21+ Rom.13.8. Galat.5.14.

the Lame, For all the Lawe is fulfilled in one woorde: Thou demicier shall

Calcione thine neighbour as the felf. Me and alle discourses

Whiche thonges feeping theibee moste true, it followeth that thei wearie them selves in vaine, whiche forsakong Cha: ritie, take byon them newe and faigned worthippe of GDD; whichemaner of vanitie raigneth at this daie in the Popedom and Sinagonue of Amichnift.

Bullingerius.

As mere in the first in the country of the fideline mest at a first firs For many deceivers are entered into the worlde, whiche confesse not fefus Christe to be come in the fleshe. He that is suche a one is a deceiver and Antichriste.



OR many deceivers. Inow he moveth the caule. why to areatly be braceh mutuall louer whiche caufe truely ftireeth up the Churche to bigila Imlerus The and carried Rubie of god kinelle. Cherefore laieth he bode & logreatly buge done cherefore

ally stight you ed bee stigent, because many deceivers are tome into the worlde, which endenous to leave you from the waie of truthe into errour Dethele Gall pou beware, and goe forwarde in true Religion, Ceritie and Loue . Meither shall Marlors. thei easilie have accesse into you, if you continue in the receined truthe, and make muche of mutuall love, Telben he faith, that many feoircers be complinto the morte, the more behe. mentlie exharteth hethe godlie to vigilancie, and taking hede. Euen as Baule when he wrote in this maner buto Cimothe: Breache the moorde: bee instaunt in season, and out of season, improve, rebuke, exorte with alltong tufferpag and soctrine. For the come will come, when thei will not luffer wholfome poetrine, but as hauping itchying eates, thall after their owne luftes, gette them an heape of teachers, and thall course their eares from the truthe, and Halbe civen buto fables; but watch thou.tc.

Co the lame enve allo tenne the woodses of Chait, wher 2. Tim. 4.20 it he to temewern the comming of the falle propheces and bes Mat.7.15.24.24 ceivers.

Bullingerius. 1. Ihon 2.10. and.4.3.

ceivers, it followed: Whiche confesse not fefor Christe. Mon with certaine markes be painteth out those beceivers: and teacheth thefame thouges, whiche he bid in the former Epifile. even that this is a speciall note, whereby you mate discerne the wirites of menne, and falle Prophetes from true. For every fpirite whiche confesseth not, that Telus Christis come in the flefbe, (that is, is become manne, of our fubffaunce, and in all thonges like buto us, fonne excepted ) is not of &DD, but for cercaintie thesame is the spirite of Antichriste. Now it followeth: He that is suche a one, is a deceiver and Antichrist. Which thele we must buderstande, for the more perfect ervolition, thei whiche confelle not Aelus Chille to become in the fleshe, then adde this: the same is a deceiver and Antechzist ac. The fenle is therefore many falle neceivers are in the morles. whiche benie Jelus to bee that Chiffe, whiche was to come into the worlde, according to the Dracles of the Prophetes. who reachethehis is a neceiver, and that Appechaiffe the abuerfarie of Christe. Of whiche fortein those bates were many of the Jewes, whiche of the comming and efface, or conditio of Moffier, whom thei looken for many yeres, feignet many thinges, and taughtipes, and were infricionfly carefull about the observation of thruges contained in the Lawe.

Occumenius.

Pelicanus.

8 Looke to your selves, that we loose not the thypes whiche we have doen but that we mais receive a full remard.

Oecumenius.

Oake to your feluer, that we lefe not . De conte mandery that thei take herde of decemers: leaft by any meanes thei might bee removed from the wate of truthe. When he addeth: That wee lese not the thunges whiche wee have down : De

Bullingerius. draweth his argument from the dammage or lotte which thet Mould fuffaire. As if he thould faie: Let every man take heeve Pelicanus. to bymicif, beattafhe leave that he hath mell begunn

Pelicanus.

central

all the profite of those thringes whiche betherto he hath boen well, or which he hath fuffered for Christes lake and the cruth. But thele laipnges feeme to be brought out of those woornes whiche are read in the Prophete.

Bullingerius

If the instetourne awaie from his right confnesse, and shall worke iniquitie, shall be line? All his right confne fe whiche he hath doen shal not be remembred. Dy els this maie he referred Marlorate to the Diviller's of the words, which has meached the Golivell buto the faithfull, to whom he writeth, as it he thould faier Warke hilligently our labour, whereby we reneale Christonto pour If you hall this dope. I hope wee shall not lose our labour. The trut that you hall be our tope, and croune of rctopling in the presence of our Lorde Jesus Christe at his comtiping. It followeth: But that we maje receive a full reward. This maie very antly be referred generallie to all faithfull in this sense: Let us doe our diligence, that, the teachers of Ante- Math. 10.32. chrifte, being made none accoumpte of, we maie receive that and. 34.13. moffeample remarde, whiche Chiffe bath promiled to none

the Hallsell

1. Thef. 2.19.

Inderus.

Thom. Tes Marlorat

VV hasaeuer transgresseth, & abideth not in the doctrine of Christe, bath not God: He that cotinueth in the dostrine of Christ, he hath bothe the Father and the Sonne.

but to those whiche persever to the ende.

Hospiner gransgresses becc. Row he addeth greater thruges: For of all this is the greatelf petriment, to bee voice of God. And to to have neither the Father no, the Sone. But he which goeth not for war be in truth and love, he neither

gath the Father nor the Sonne. Dereby we learne, that care-Marlorat. fully it is to be looked buto, that no man starte backe from the knowne cruthe: because that after no other sozte doe we know Good to be our GDD, then while we perfit stedfatte and immoueable in the postrine pelmered but aus by the Apostles.

### M.vponthe.2. Epistle

Humaine conflicutions must not make vs to defpife the doctrine of the Gospell.

Marlora

Whiche their mould God thei mould marke, whiche velpl. ting the vacteine of the Golpel, voe followe harmaine constitutions: as it is accustomed in the Popedome, not without greate losse of soules . It followeth: He that continueth. De continueth in the voctrine of Christe, or of the Gospell, whiche meaneth and doeth according to the fame, and liveth in contempla: ying and doying together; but he that from this conueigheth hymlelf, is Atheos, a Wilcreaunt, or without God, For even as he whiche applieth hymself to integritie, maketh hynnfell familiar unto God: euen as Abraham, accordying to that he heard of God homfelf: I am thy God: walke before mee, and be vpright.

Gene, 17.1.

ar. Thef. r.p.

Imlerus. 1hon.14.23. Marlorat: Oecum.

Actes. 17.28. Jere. 37 24. Oecumenius,

Marlorat. 1.Cor. 1.16. and 6.19.

2.Cor.6.16.

2. Ilion. 2 24.

So he whiche lineth without the Lawe of the Gospell, is an Infidell in drawing hymself backe that he might not have Goo. But when as he is an Athiff, enen who enttrangeth him lelifteon duine viscipline, truely who so remaineth in the fame, He hath bothe the Futher and the Soome. For as concernping fuelje, the Soonne faico : If any man loue me, he will keepe my worde, and my Father will love him, and we will come unto hym, and dwellwishbym. And here by the wate is to bee noted that God maie be two wates had, that is to fate, univerfelly: in the fame forte as all creatures are faien to have God. according to the laigner of Danie : In hymme line and mone, and have our being. And the Lorde hymielf, by his Brophete: Doones I fill beauen and darch? fateth the Lorde. Butthis is faied according to the maner of the being of God.

After another manner is God hab and poffelleb, etten by faithe and fanctitie: after whiche force are the faithfull called the Cemples of GDD, because in them God vwelleth. This poetrin cherefore nereeth with that of Ihon. Let therefore as bive in you that fame whiche you have beave from the beginmyng. If that whiche be have heard from the beginning that remaine in you, be allo Malf continue in the Sonne, and in the Father! But although in this place there bee mention made but of the Father, and of the Sounc onelp, and not of the botte Ghalle, no mantherefore ought ea bee offeneen. For of this onely

onely even of the Father and the Soome : the intent of his speeche constrained hom and required hom to speake. But the Marlorat. Father and the Some are not faied to dwell in the hartes of Rom. 8.9 11. the faithfull , but by the holie Ghotte: as teacheth the Scrip .. Cor. 3.16. ture. Wherefore when the perfones of the Father and the lames.4.5. Some are named, the holie Choffe is not excluded, and and

mone Local Astra Childre, than tile Anametrique popular 10 If there come any vnto you, and bryng not this doctrine, receive bym not to house, neither bid bym Godspeede.

to house, if he ket shudwinth, and to der kintes with Fabere come any untoyon. The commandeth Bullingerius. in more plaine wordes, to fipe the companie of Deretikes and falle teachers, and confrantlie to cleave to the doctrine of Chaifte. Deretikes and falle teachers be thei whiche first bypng in their

owne boctrine, and not the boctrine of Chrifte, or els fecondly which deliner or followe a contrarie preaching to the bottrine of Chilte. But the voctrine of Chilt is conteined in the wais tynges of the Prophetes and Apolites: Wholoener therefore thattnochaping the Scriptures, or thatt teache any thong against the Scriptures, is not to be received into the companie nor unto the succee of the faithfull for euil speches corrupte ... Congrado good manners. It followeth. Receine bym not to bonfe. Guen Marlorac. as Christ commanneth his to be received, because thei bring buto men the pure voctrine of the Gospell: so aomonisheth he that we must take bede of falle Prophetes and deceiners,be= Math.7.15. caufe thei can bapng nothping mith them but a curle, And this Math.24.24. faiping is viligentlie to bee noted for many there bee now a vales, which easily give care to those that preache what so thei lifte, and receive them unto their houses: whereby it commeth to paffe, that thei carrie from them a infte rewarde, even coz= ruption of mynde, for the moste parte.

The Apostle feared least thesame should come to passe on= to the Cozinthians, as he hymfelf writeth: I feare leaft as the 2. Col. 11.13 Serpent

Math. 10. 500

implent.

# M.vponthe 2. Epistle

Bullingerius.

Pelicanus.

Bullingggille

Derpent begiler Eugsthroughhis lubultie, lo pour mondes Hould bee coprupt from the simplicitie that is in Chile. It followeth. Nen her bidde hym God freede, Cuenas by, Honfe, he meaneth a common owelling together, loby, God freede, he meaneth familiare talke. As if he thould late. This is that true pocurine whiche from true witnelles, from the Saincres of our Lorde Jefus Chrifte, from the Apostles and my felf, pehaue received from the beginning. But if any man come unto pau, whiche bringeth a doctrine contrarie to this, that he maie baying you from the truthe of the Bolpell, fo little ought you to give eare buto hom, that neither is he to bee admitted to house, if he seeke harbozough, noz to bee saluted with the monte. Gad paede, if peravuenture he bez mette in the maie. For hazarbit is leafthe infecte the familie, with his familiare lumng together with them, and for the benefite of the house communicated to hom, he repaie an imurie, and least of falitsationtheremaie grome finchertalke,

11 For he that biddeth hym God speede is par taker of his evill deedes.

Bullingeritts.

Imlerus.

3. Thef. 3.14. Marlorat.

AGO R ber has biddeth bym God freede, What is he chat faturethand keepeth companie with luche ve-Forfirte be grueth courage to a wither manne Cultile he feeth bunfelf to bee in forme effimation, with thole minim he endeucureth to inbuerte) and feconoty, the week an emilicrample to other, awific feeines to fatiour-the wickey nesse of home, whole familiaritie he poverth not abhoree. But thefewooppes feeme not to agree with the voctrine of Jaule, fomemaie faie. For hethus writeche Ifany manne obeve not this our faiping in this letter, were lipin, and hate no companiewith hym, that he maie bee afhamed pet count hymrnot as an enemie, but admonisse hum as a brother, the aunswere: mule speaketh of those, whereof as pet there is some hope, feg it becommeth be coavmontiffe, and exhorte thele oftenepo

meg.

mes, that thei maie amende their life . But mention is made in this place of thole, who either openly opuque the soctrine of Chaifte, or els who ftubie every wate, to alienate the faithfull from thefame. Suche when as beepng blinde and rebellious, thei doe relift the truthe, are to bee fhunned as the minifters of Sathan, and the plagues of Christian religion. This thong delired Baule, when he thus writte buto Titus: Reiet Tit.3,10, bym whiche is an heretike, after once or twife admonition, knowyng that he that is suche is pernerted, and synneth beeyng dampned of his owne felf. And in an other place: Alexander the Copersmith hath doen me muche enill, the Lorde remarde 2. Tim.4,14 hymaccordyng to his deedes, of whom be then ware also, for he hath fore refisted our preachynges. The olde Interpreters abned : Beholde I have tolde you before, that in the date of the loade, pou flouid not be confosided. But because in the Grake copies it is not founde, we will proceede to the next verle.

Although I had many thynges to write 12 unto you, yet I would not write with paper and ynke: but I trust to come vnto you and speake mouthe to mouthe, that our ioy maie bee full.

In fome copies this is ioyned to the eleuenth



Lthough I had many thyuges, 120w beeping a= boute to make an ende of writing, he teacheth Imlerus. this to be the cause of the brenitie of the Eniffle, even because he trusted to come unto them, to who he writte, and with his prefence and light,

to supplie the thouges that wanted . It followeth . That our soje maie bee full . De promifeth that he will come to declare Bullingerius. more copioussie these and the like thynges, and that to this ende, not to the intent to catche them by Deceiptes, Deceive them by subtilties, exercise tyrannie over them, or to milke a: waie their money from them: but that Chailtian tope maie be D.J. fulfilled. 7

## M.vpon the.2. Epistle

Marlorat.

Bullingerius.

Marlorat.
Philip.2 2.
2. thon 1.4.
Bullingerius.

fulfiller. De laied in the beginning that he greatly reiopced, that he founde the Children walking in the truthe, according to the commativement received of the Fathers, verfe 4. But now he affirmeth that, that his tope thould bee full, if he might behold in deede the profite in pietie, for bothe the iope of godlie menne is fulfilled, when we rightly understande, what belongeth buto faithe, and we exercise thesame by lour. Where. byon Paule faied: Fulfill my tope that ye mate be like minded bauping the fame love, beying of one accorde, and of one judge= ment. And Ihon faieth : Thefe thynges write I vnto you, that your toye maie bee full. This faiping also is full of fauour, for that he had rather committe the doctrine of veritie unto their myndes, then bute papers. And certainly nothing doorthit profite vs, that wee have feen heard, and read the doetrine of the Apostles, witten in papers with ynke, excepte also wee write them in our monde, and transferre them (as guides) to our lives and conversations. And this is doen when we suffer our felues to be governed wholie by the spirite of God.

Marlorat,

### 13 The sonnes of thyne Elett sister salute thee.

Marlorat. Pelicanus. HE somes of thome Elect, &c. Peavoeth after the maner of writers, a salutation in the ende. The Mephewes saieth he, the soomes of thome Electe Sister, bidge God saue thee. A doubtfull kinde of

Oecum.

Bullinger.

speche truely:but it troubleth vs nothing at all. Some suspect that those somes of her Sister, were with the writers of this Epistle. Some other will build upon it, that this Epistle was not written to a woman, but to the Churche, whose Sisters he estate he maketh other Churches, which begot Some nes unto Christe, of whiche thyug read the Argument set he fore this Epistle.

Merlorat.

lingerius.

FINIS.

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I to bride me franchistaria de cha

EA

### A Catholike exposition vpon the thirde Epistle of S. Ihon.

Marlorat.



Ven as many menhaue doubted of the Imlerus, Author of the former Epistle: So also of the writers of this Epistle, thei are not throughly agreed, whiche have written Commentaries vpon thesame. For there are, which afcribe it al who-

lie to Ihon the Euangelist, other to Ihon a certaine divine, others to Ihon an Elder . But how soener the matter is, it must needes be some Godly man, and faithfull Minister of Christe in the dispensation of the worde, whiche writeth of matters very necessarie vnto a certaine servaunt of God: vnto whom not without greate ardencie of mynde he com- Occumentus mendeth certaine brethren . And first che praiseth Gains unto whom he writeth, of whose hospitalitie many gave testimonie: and exhorteth that he continue in the same purpose, both in accompaniyng or bringing the brethre on their maie, and in gently entertaining them: and (that the exhertation maie bee of the more efficacie ) he affirmeth hym whiche worketh well, to be of GOD. Againe, secondly, be Occumi. Searply toucheth Diotrephes, and accuseth hym, for that neither he mymfelf gave any thing to the poore, and forbiddeth others so to doe, and also bableth forth many enill speeches . And by this he stirreth op Gains to perseuer in well Marlorat. dome Lastly he commendeth Demetrius, or gineth a faith- Occumenius. full testimonie of him, and so finally with a happie & Chri- Oecumenius stian praier, iogened with freendly salutations, he coucludeth his Epistle, whiche he testifieth to bee breefe for this cause, for that he trusted to come shortly, and to adde these thynges whiche remained vimitten.

D.ii.

## M.vponthe.2. Epistle

The Elder to the belowed Gains, whom Joue in the truthe.

Pelicanus.

DE Elderto the beloued Gaim. Whee thinke this Gaim to be some cheef man, most echistia and also very riche, who not onely harbozed the Apostles and Preachers of the Gospell of that time; but also provided for them of all other nes

Rom. 16.23.

cessaries son their wate. Some thinke this man to be the host of Paule, of who Paule himself writ unto the Romans: Gains myne hoste, and the hoste of the whole Churche saluteth you.

Oecumenius. an

Mot therfoze unworthild doeth this hold ma call him, beloued: because that he was bothe endued with true faith toward God and also whose was inflamed with some toward the servantes of Christ. It followeth, whom I lone in the truth. He south in the truth, which according to god south with a hartie and unfeined love: as we have also ofte saied in our former writings.

2 Beloued, I wish cheefly that thou prosperedst

Bullingerius. Pelicanus. and faredst well as thy soule prospereth.

Eloued, I wishe cheefly. This salutation truely is verie

plain, but pet fonithping difference fro the common falu-

I cheefly that even as thou prosperest, and from the harte are devoute toward God, persevering by all meanes in surther tyng the doctrine of the Gospell: So also in all other thruges thou maiest prosper, Christ blessing thee. For a sounce soule in a sounce bodie, is cheef felicitie. It maie also be referred to the housholde of Gaim: That the sense maie bee: I desire and wishe, that even as thy soule prospereth in all thruges, being happie and blessed, and adorned with celestial gistes: So also

Bullingerius.

the housholde, or the familiars, maie prospet and farewell.

3 For freioyced greatly when the brethen came, and testified of the truthe that is in thee, how thou walkest in the truthe.

#### obligofS. Ihomay M

Or I greatly reioyeed. De reioyceth first that he received the truthe, a nert that he walketh therein with the great praise of the brethren. As if he thould faie: 120 small pleas furc have I taken by the boice of the brethre, whiche came buto be, and gave tellimonie of thine integritie, or were even as true witnelles of thine integritie, as thou truely boeft followe the Quangelicall veritie, not in profession onely, but also in deede, in fludie, and in all thy whole life. It followeth: Enen as thou walkest (or how thou walkest) in the truth. To walke in the truthe, is to lead a goodie life, according to the rule of beritie, without all counterfaicie and limulation. For by walke in Occumenius, this place, he meaneth not a mouing of the legges (legng that fuche kind of going, patting from place to place, is common to all living creatures that have fere: )but he meaneth an ordered and temperate goong forward, according to the earnest affect of the minde, whiche fewe men, pea even of those whiche are not boide of biderstanding, bode attaine buto. For it is not e. Bullingerus. nongh to have knowne the truthe, except we walke in the same that is, fathion our lives, wordes and beedes, according buto it. This Paule calleth to walke in the spirite: I saie unto pou, Marlorat. walke in the fpirite, & pe shall not fulfil the lustes of the fleshe. Gala.5.16.

4 I have no greater ioyes then the fe, that is, to heare that my sonnes walke in the veritie.

Hane no greter iove then thefe. Chat is: Mothing catouch mp winde with greater tope, then if it come to paffe, that I maie heare my fonnes, whom I have begotte buto Chaift throughthe Golpell, to followe the veritie by be belivered. And this truely is the tope of faincres, but cheefly of the miniiters of the worde, whe thei understande that the feede fell into good ground. But he callethehole bere his fonnes, buto whom Imlerus. he hath preached the Gospell of Christ: whiche maner of speas 1. Cor. 14.15. kyng Paule oftentymes vieth. Pote therefore that the chefelt tope of holie menne is , when thei understande their formes to Occumenius. walke in the truthe? even as the Angels are faied to reiopce o. Luken 5.10. uer linners, turned to repentace, which ought not a little to en-D.uj. courage

Bullingerius.

Pelicanus.

Math. 13.8. Gala.4.19.

# M.vponthe.z. Epistle

courage vs, that with all viligence we maie publish the truth.

Beloued, thou doest faithfullie, what so thou dooest towarde the brethren, and towarde straungers.

Imlerus. Bullingerins.

Pelicanus.

Ffay.58.6.

Imlerus.
Math.25.35.
Heb.13.2
1.Pet.4 9.
2.Pet.4.9.

Jones I FRAM

The sind

Eloned, thou doest faithfully IRow veclareth he the fruite of faithe, whiche is four towarde our neighbour. For the first thing is , that we receive the truth, and be perfect in faith: and the next is, that we be charitable. This Elver therefore Agnifieth his tope buts Gaius for his hospitalitie and benificence, whiche he themed towarde the brethen, after he had made mention of the receipte of the truth: as if he should fate. That thou arre officious cowarde the Christians, whiche live there, or which come thicher as fraungers, thou doeff a thing worthie of hom whiche truely beleueth the Gospell, and loueth Christ, and immitateth the examples of hospitalitie in the 10atriarches and Prophetes. This holpitalitie every where the Scripture commendeth, Rom. 12.13. And the Author of the Cpiffle to the Debrewes faieth: Bee minofull of hospitalitie, for thereby some have received Angelles into their houses bus awares. But this office ought to be performed with a topfull minbe, and cheerefull harte: according to that exhortation of Beter. We pe barborus one to another without grubging.

But as wee owe beneficence but all men, to cheeflie but a the Pinisters of the Lozdes woode: as the Scripture every where commendeth them.

before the Churches, whom if thou bringest on their iourney as it seemeth, according

to God, thou shalte doe well.

Pelica.



Hiche bane given testimonie. That is: the brethren whom thou gentlie halte entreated, have testissed of the sinceritie before all the congregation of the Chris

flians.

ffiang. This place teacheth thankfulnelle, and that no man is Bullingerius. to be defrauded of his due praife. So paule praifeth the 19his lippians, faiping: Freinyce in the Lorde greatly, that now at the last pour care for me fpringeth a freshe, wherein notwith Philip.4.20. standing pe were carefull, but you lacked oportunitie: And a little after: I have received, laieth he, all thinges, and abound, I was even filled after that I had received of Epaphrodicus that whiche came from you, an Door that finelleth fweetc, a Sacrifice acceptable and pleafant buto God . And in another place: As touchong the ministrong to the Saints, it is superfluous for me to write with you. For Tknow the promptnette of pour mynde, whereof I boatt my felf of polito them of Ma- z.Cor.3.1. cedonia, that Achaia was prepared wheare agee, and pour example hath prouded many. And the Author of the Eville to the Debiewes: God is not unrighteous, faieth he, that he should forgette your worke and labour of love, whiche pe she Heb. c. 19. wed towarden his name, in that pe have ministred buto his Saincies, and pet poe minister, un fromela com and and and

It followeth: Whom if thou bringeft, che: De exhorteth to perceiverance.leaft Gaius thould be wearie of well boyng. As if he hould faie: But thou shalte doe well, if those, whom thou Pelicanus batte curreously entertained promming onco thee, thou beingell mith like humanitie on their waie, whether thei will goe. See therefore that by thee thei be furnished of thonges neces Bullingerius. fatie to their fourney, that nothing let them in their water

Because that for his name sake thei went forthe, and tooke nothyng of the Gentiles.

Ecanfa that for bis name fake. Devenberethareafon Marlorac, why fuche men thoula not onely bee genity received. hut allo currecully brought outheir waie. Thei boe, faith he, the bulinelle of God, and not their owne. For their acnot to trafficke, wherby their might hiereafe their own goods. but to preache the name of our Lorde Jelus Christe. It followeth, And sooke not bying of the Gentiles, Chatis: Therefore Bullingerius. take theins Kipande of the Gentiles to whom thei meached,

Motherouse.

### M. vponthe.2. Epistle

Bullingerlus.

seis. Gilbel

51

Mailorat.

1.Cor.9.19.

that by to muche maie thei bypng the more fruite buto Chriff. by how muche the Gentiles are noppe of fulpition, that their preache for lucre. For this cause paule of his owne accorde mould ware the Cozinthians unto whom he preached, takput nothing of them, leaft he should be offentine buts any of them. as he plainely tellifieth, but theefly to the Cozinthians.

8 We therefore ought to receive suche that

we might be helpers to the truthe.

Bullingerus,

Math. 10.10.

Occumenius.

.Gen.18.2.& 19.1.1810 Ist Marlorat.

Bullingerius.

K TE sherefore ought to receive suche. As if he Moule faie: we therefore whiche knowe the labourer to be worthe of his reward ought to receive suche good men, and to belpe the with our ricches, a to take care that no thing be wanting to the fullentation of their lines. The word. απολαμβάνειν receive, is taken for, άναλαμβάνειμ, Sufcipere, to take in charge. And by this he teacheth us, that we thould not waite for the poore till thei come to be, but that we moule meete them and followe them, as did Abraham and Lotte. To followeth: That me might be belpers to the bruthe. Thiereby be might the more encourage home, he teacheth that thei lole not their labour, whiche behelpfull to fuele. A withe litter: we ought not to faile them; but to our power helpe them: that in forme parte we maie be partakers of thole thonges which their poe to the glorie of Godinard addition of the decision is to

Sepun that therefore the charge of Preaching is not in ionned to all men: other men ought to supplie it with their rite ches, even by helpping those whiche aracalled, and furnished with the charges of teaching. For the Lorde in the Golvell Taxo I faith Who foreceineth a Propheto in the name of a Prophetos Shall regaine the newards of a Prophet and he which receivesh a right coufe man in the name of a right coufe ma, shall receive arighteense mans newarde. And be that shall give to one of thefe linele ones a cuppe of coldewater to drinke onely in the name of a Disciple, verely I fair unta you, he shall not lose his remeral Therauto also tenderly that which we brought lately out of the Webreues . But it appearethour of this place, that

Math.10.41.

at

35gz

at that tome, there were many good men, whiche immitating the example of Baule, preached the Golpell onto the Gentules freely, And of the Convertes thei which were ritche, Aringna who should be first, maintained the Enangelittes, and made their ritches to be feruantes to pietie, and the glorie of Chaiff. and allo to the lafed arbe of many of the faithfulleatt any man Mould thinke, that ricches fould hinder Christian Saluation

and perfection. For every of becan not one all thinges.

So men of the Primative Churche, belired that the glorie of Chailte the Lorde, might be promoted, in finche force, that for this cause thei would doe and suffer any thong: and men of the minle age, liberally oro helpe the ftubie of Goolinelle: And we alone byon whom the enter of the worldes are come have Roode flouthfull. And thei buto whom from God is given the grace to teache, will not put them felues and their fubilaunce in hazarve, or els will not bnoertake the charge of teachping, untelle thei be brought thereto with fac and kourly flivendes. But to bernfewe, or els none at all are luche livendes given.

For tholerache men onto whom the care of the Ministers of the word is committed, one fuffer them milerably to want, and fo little doe thei give buto them of their owne goods, that thei enuie and take from them those thonges whiche by others long agoe were given buto them. But fo is the boctrine of Bietie endaungered, and allo the glorie of the name of Christe. Butche Lorde graunt buto us that finrite whiche here we fec cohone owelte in the hartes of thole, whiche in this place are commended.

I Prote unto the Churche, but Diotrephes, whiche loweth to have the prehemmence emong them recemeth ws not.

Wrote to the Churche. It voeth no sufficiently appeare of what kinde of writping mention is here made. Det it is eut of Christes Dent that this Senior wrote am Epittle to that congrega tion, wherein Gaine lines, wherein he exhanted the Churche to

Sprillagi Pelicanus.

Manloret.

Bullingerius.

1.Cor.10.11.

Neither giue thei vnto the minister any of their fubstaunce to maintaine hym, nor vet fuffer hym to keepe Itil that maintenance whiche was giuen hym long agoe by others, for thei care not. how miserabl:e he liveth whereby thei showe that thei neither regarde the doctrine of the worde nor the glorie name plein a Bullingerius

iongue.

... C.f.

noe

# M.vponthe.2. Epistle

Marlorat.
Bullingerius.
Marlorat.
Math.11.29.

Goe forwards to doe that thyng, whiche he sawe Gains to doe, But not this Epistle alone by the ingratitude of men, and mas lignitie of tymes is perished and loste. It followeth. But he whiche loveth, &c. Diotrephes a certaine man withstood these holy admonitions, who here, this servaunt of Christ coucheth very narrowly, acculying in him the mallapart wickednesse of his tongue, and his studie of sclandering, and also his ambitio, whiche thing in the churche is mont to be the greatest plague, and almost the mother of all discention. Therefore Christe would have his disciples to be voide fro al ambition and price.

Math. 18.3.23. 11. Luke. 22.26.

L. Colpile

10 VV herefore if I come, I will indge his deedes, whiche he dooeth, preachyng againste vs with malicious is ordes, and not there with content, neither he hym self receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Churche.

Bullingerius.

sere the that

to by nicolary

of usir lob-

Occumi. Pro 20,22. 2. Thel. 5.1 5. Marlorat.

Occumenius. Marlorat.

Occumenius. Actes 13.10. Marlorat.

That is with a maliciouse detractive tongue,

Herefore, of I come. De theatneth that he himfelf will take awate from this knaue, his hipocriticall hadow. But if it be commayabed not to render eufl for euill, how is it then, that this man here threateneth those thonges's The aufwer. This facres probibition teveth to this ende, that we fould not reder enill for evill unto him, whiche hath offenbed against our felues. For every reuege whiche a man taketh to himself, beyong ftirred up with hatred against his neighbor, is abhominable buto God. But when there is any betrimente buto faithe, a the aloxie of Christ be oppugued of wicked men: the enemies of chaitian religion, are to be handled more seuerly, for it is knowne house daule behaued handled ward Eliz mas the forcerer, whe he rafed not to peruert the waies of the loide. It followeth: Pratting against us with malicious words. That is, sclanderpng, and speakpng euill againste bs. So are proude men, and men couetous of vaine glorie accustomed to note

note the good name of other mon, with a blacke coale as their faie commonly, whereby thet maie bevene their of their creoft and aucthoritie with those ment whiche conteted to verseuer in the bottrine of the golpell. So the falle Apostles enveuosed to make the name of Daule oblive emong the Counthes, to the intent thei alone might be magnified and had in great estima 2. Cor. 10 18. tion. Dis Epittles trulp faied thei are grave, and prevallable but his bootly preferice weake, anothis speeche concemutible.

But the holie Apolile in an other place terriffethete. Therfore (laieth he) some of them are puffed up, as though I would not come to you. But I will come to you hortly : if the Lbre will and will knowe, not the workes of them whiche are puffed by but the power for the kyngrom of God is not in work but in power. Soin this place the faithfull muniter of Chuif 1. Cor.4.18. promifeth, that he will come and vepreffe the arrogacie of this anibicious Diotrephes. And this is the part of faithful pastors Bullingerius to spare, or forgethe nothing unto suche seoncers. It followeth: And not content therewith. By these mordes we understand that there were in the Apolites tome, molte greeuous perles Pelicanus, cutours of the Gospell, whiche were creefly of the Jewes, whiche had become halfe Gentiles and Greekes. Wherefore allo thei chofe to them felues a Greeke name, as was the cu-Stome of luche: and neither received thei the old Testamet noz the Rewe. But commended themselves, having brought persecution byon the other faithfull Jewes, whereby the Gospell might the leffe bee spread emong the dispersed Jewes, and in the Citees of the Gentiles. Dithis nomber, Dioeriphes was Marlorat. one, a man verie impious, and a mode greate hypocrite, who not onely received not the brethre, but letted those whiche wer delicous to receive the. For this is the evill nature of wicked men, not that thei themselves onely, will wate truell against Marlorat: the fernauntes of Chrift; but to their powers will firre bp others thereunto. It followeth. And easterh them out of the Church. That is ercommunicateth them: Euen as our Lord Math. 5.12. foretold thouse come to passe unto his disciples. This Diotre- Bullinger. phes therefore an example of all herecikes and wicked men, Cif.

E13 C' (13)

### M.vponthe.2. Epistle

who also relift the gospell. But he writeth nothing now more sharply against home but referreth it till his commung.

Bullingerius.
grieuously
complaineth
and moste
truely of the
Popes ambition and crueltie.

But now what thinke you this godie man would fair, it he should retourne ar this dair into those Churches, whiche would seeme Apostolicall, and should finde, not some one Diorrephes greedly to couet the preheminence, but infinite Carbinalles, Patriarches, Bishops, Abbots, and Ecclesiasticall noble men's And that were mais now omitte to speake of this, that many of these babble against the doctrine of veritie, were known not what that their eccive not the pure doctrine of the Apostles, and that their eccive not the pure doctrine of the Apostles, and that their contemns those that would receive it, and give the to Sathan, having stroken them with the cruell thunderboltes of excomunication. So persons truely are our tymes, God deliver our soules from the mouthe of the Lyon.

It Beloued, followe not that whiche is euil, but that whiche is good: He that doeth well is of God; but he that doeth suill hath not feen God.

Bullingerus.

1. Cor.4.18.

avingrillua

Eloned, followe not, & e. He addeth these woodles, that he might preserve Gaim from offence, as if he should saie. Thou knowest what Diocrephes goeth about, and doeth, but I would not have thee to fol-

Imlerus.

lowe the maners of men. Alwaies dee thy diligence, to joyne the felf to good men, but flee the corrupte maners, and pernicious companie of euill men.

Marlorat. Imlerus. Pial roraThis Dand decreed with hym lelk: I walked (laieth he) in the innocencie of my harte, in the middelt of the houle of my God. I lette not before myne eyes, an unrighteous thyng: I hate those that woorke wickednesse. It followesh: But that whiche is good. This is a generall sentence of the Scripture, that that which is good, is to be followed, and not that which is evill. Whiche sentence truely maie be opponed unto those, whiche for them selves alledge long tymes, maners, and customes

Bullingerins.

stomes of the fathers. For alwaies evill is to be flied, at what foeuer tyme, and by what maner foeuer it be admitted. It fol Marlorat. loweth, He that does hwell. We also abouth another fentence, that he might exhorte hom the more forcible to one well. As if be faied: Thei are not all the foonnes of God, whiche have re. Pelicanus.

Bullingerius.

ceived Baptisme.

....

De whiche by goolie beedes declareth his faith, he is borne of God, and feemeth to be of God, for he veclareth the disposition, and bodrine of his father. It followeth. But he that doeth enill bath not seene God. There bee some whiche thinke this Marlorat. moorbe, Seene, is to bee taken for, Knowe. Dthers makethe preferperfectence, by the presentence, as if he laied: De that bealeth ungoolie, although in his woodes he professeth Goo, pet in deede he feeth not God. For he is feene with the moste purified, or cleare eyes of faithe, whiche eyes for certaintie, the darknelle of synne voeth blinde, that their can not see God.

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Imierus. Pel conus.

This place agreeth with the wordes of Christe, speaking Imlerus. in the Golpell thus: He that is of God, heareth the woordes of God. But he poperly well, whiche continueth in the pactrine of Christe: for he obtaineth the latuation of his foule. De booeth euill that verlineth from the truthe: For he getteth to homfelf euill, and the perdition of the louie. For not to fee God is miferable, but to fee God is wholfome. We fee God the Father in Chritt the Somme. And Chritt we fee in his worde, that is, Ihon. 14.9 thereby knowe we hom to bee the Some of the liurng God,

lhon.8.47.

and the Sautour of the whole worlde. Cherefore, lepug there is none agreement, betwene light Occumenius,

and barknelle, neither hach Christ any concord with Beliall, let every man looke whether he be of Goo, or els of Sathan, the prince of backnelle. For even as he whiche worketh good thynges is of God, and by the light of the knowledge of hynt, frameth the eyes of his minue, and when as by thefe thinges, he is altogether light, and feeth God whiche is the true light, and is feene of others as a light in the worlde fuffaining the worde of life: Guen so he that worketh enill thonges, walketh in parkneffe, and can not fee God, that is, ove those thonges

# M.vpofithe.2. Epiftle

Pfal. 112.163

elicamia.

Addition -

ingly of the Proper continu tion and crie

whiche are of Boo neither is he feere of others if he rebuke or correcte any man, but all men hate and abhorre hom . Accorbing to that wife Dracle, I have hated and abhorred iniquitie.

12 Demetrius harb good reporte of all men; and of the truthe it self: yea, and wee our

testimonie is true.

Imlerus.

Bullingerius.

Marlorat.

73.3. Imlerus. Pelicanus.

Deut.17.6. Ihon.8 #7.

Pelica.

So Emetrine bath good reporte of all men. first be letteth the Godlinesse of Demetrin against the malice where with Diocrephes was endued, and as against his wicked example, secondly, he opponeth and igneth that molte Godly example of that molte excellent man Demetriu, that nothing might be wating, which might confirme the minde of Gaies, For the mindes of good men are behemently thaken by the entil examples of wicked me: where by we fee the Scriptures cure this difeale very often. It follos Pfal 37.1. and weth. And of the truthe it felf. De affirmeth the praise to be crue whiche was published of Demetrins . As if he laied: thou malte elchewe the example of Dioirephes, and thattlet before the the example of Demetrins, for his pietie bath good report of all men, who although thei would fair nothing, yet the thing it felf testifieth the bertue of the man . It followeth. And we our selwes beare recorde. That is : But euen we also hauping evidentes of thereince of his vertue and linceritie, doe beare withelle of tipm, onto whom I knows you one firmely give credite: been ile to all men I speake thinnes that are tried, and certainly knowne, and I freake nothing for the fauour of manne, or of harered, but as I have learned of truthe and certaintie. Furchermore, in the mouthe of two or three witheles conlitteth every monive. It must needes bee true that Dometrins was a maine of a wonderfull integritie, but o whom all good men gave good reporterand finallie the truthe it felf, together with this faithfull Senior and Minister of Chaite, who hav not learney to flatter. Of farre other offpolition and faithe was he then then that Demetriusthe Silversmithe of Diang in Ephofu, whiche peelded not a little gaine to the Craffelmen: But to Paule and the Sainctes there, most greenous sedition, and

moste perflous trouble.

That parcell (af all men) mais also bee buderstoads of the Infivelles, that wee maie knowe this man to begindued with suche greate honellie, that he linen enen emougelt the Infidelles without offence. For Paule willeth that the Christians thould trudie to bee without affence, bothe to the Jewes, and to the Greekes, and also to the Churche, even as I (faieth he) pleafe all menne in all thyriges. App peter fajeth: have pour conversation honest emong the Gentiles, that thei that speake entil of you, as of entil booers, maie by your good bookes, whiche thei shall fee, morifie God in the Daie of vilitation. Lettyng paffe therefore Discrephes, let be rather immitate Gains and Demetrius.

Actes, 19.22.

Galant, 1.

Maulorac

.Cor. 10,320 Marlorat.

Acces.20.27.

1.Pet.2.12.

13. Thave many thinges to write, but I will not with ynke and penne write onto thee.

> Bullingerius. Reneables

Have many thanges to write. Euen as he futte bp the former Epittle, even so now also conclude the this Epittle: that no maime should require any notable copie, or exquilite Audie of Cloquence in the Disciples of Christ, whiche followe a more diligent order of perice then of woodes. It followeth, But I will not with ynke and penne write unto thee. Dut of this place and luche like, some there Imlerus. bee whiche enveuour to establishe, many mennes constitutiars in the Churche, beering not founded in the founde Scrip. tures, fairing that: though there be nothing written, concerseying that there retted many thyinges with the Apostles, Euaugeliffes, and godfic men of that age, buwritten,

But if you behold faithe in Thilte, and the cheef grounde Against the of our Saluation, there maie nothing bee above , nor any of the familie of ther Golpell practied : that although an Angell from heaven Loue.

weather.

Gala.z.8.

A & & ca. 19.27.

Marlorat. Thefizas.

Actes.20.27.

unideerus

Stone Str.

fhon.20.19. & st. 15. & 3.

1.1 cc. 2351.1

preached any other Golpell, then that whiche the Apolites preached, and committed to memorie, he must bee accurled. But if you have respect onto the purious orginaunces of the Churche, or the woorkes of Charitie, the universall Churche open occasion of matters and tylines, insie appe and chaunge finde thomas. Dewhiele thomas the Reaver male fee more.

Certainly Banle faieth, that he hash veclared all the couns faile of GDD, to thole buto whom he preached the Golpell. And Christe also thus speaketh onto his Apostles: I call pour not feruaunces from henceforthe, tor the feruaunce knoweth not what his Lorde voeth, but pou have I called freendes: for all thomas that I have beard of my father . I have made knowne co pou.

14 For I trust I shall shortle see thee, and we shall speace mouthe to mouthe. Peace bee with then The freender falure thee Greete the freendes by pame

Marlorat. Pelicanus.

OR I srust I shall shortly see thee . This faiping containers the cause of the breuitte of the Epistle. As if he thould fair: There were also other many of thee. Buc I have eacher vectore the being present, then commere them bure writing. For A tealt though to fee thee and theake face to face; if to it feeme good to hom, by whole becke all thomes are gonerneo. It followeth ! Peace bee unto thees This peace which e he with cen but Gains that beloned, contained not outly healthe of the books, but also of the fouls, as, it hathbeen often faten. It followeth. The freender fatures bee.

Marlorat.

Charles of the

Bullingerus.

o lla no

he familie

Poro with a mornall and Chillian Calucation, is this Coitte thucce up rubiche although it be foot, pet containeth is a notable argument, rather to

bee immitated then offputed of . For 2 110 0 breuitieharh alla his milieries.

